

THE EVALUATION OF INTERCULTURAL LEADERSHIP
CAPACITIES AT NEW HOPE FREE
METHODIST CHURCH

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CONTENTS

ABSTRACT.....	iv
ACKNOWLEDGEMENTS.....	v
DEDICATION.....	vi
TABLES	vii
INTRODUCTION	1
CHAPTERS	
1. MINISTRY FOCUS	7
2. BIBLICAL FOUNDATIONS.....	27
3. HISTORICAL FOUNDATIONS	45
4. THEOLOGICAL FOUNDATIONS.....	62
5. INTERDISCIPLINARY FOUNDATIONS.....	77
6. PROJECT ANALYSIS.....	95
APPENDIX	
A. ILCS.....	117
B. INTERCULTURAL LEADERSHIP TRAINING SEMINAR.....	127
C. INFORMED CONSENT FORM.....	145
D. DEMOGRAPHIC INFORMATION OF THE PARTICIPANTS	148
E. ILCS BASELINE DATA	150
F. ILCS POST-SEMINAR DATA AND COMPARISON.....	152
BIBLIOGRAPHY.....	154

ABSTRACT

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by
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The context of this project is New Hope Free Methodist Church in Rochester, NY. Intercultural congregations provide a unique challenge to its leaders to promote congregational cohesion. Leadership of intercultural congregations requires the utilization of social identity theory, cultural intelligence, trauma-informed pastoral care, and intersectional analysis (collectively referred to as intercultural leadership capacities) to promote congregational solidarity. A qualitative case study demonstrated that upon receiving intercultural leadership capacity training, the leadership team of New Hope Free Methodist Church had a greater understanding of the importance of each capacity and were able to apply them to their unique ministry context.

ACKNOWLEDGEMENTS

Thanks to the Leadership of New Hope Free Methodist Church for your willingness to participate in this project, and for continuing the legacy of intercultural ministry. I am truly indebted to Dr. Anisi Daniels and Dr. Fraser Venter for hours of expertise and encouragement, as well as the coaching of Mark DeYmaz and Chip Freed. I am grateful for the support of the Garfield Memorial Foundation.

DEDICATION

To my wife and co-laborer in the Gospel, Rev. Dr. Amelia Cleveland-Traylor.

TABLES

1.	ILCS Participants Scores	103
2.	Individual ILCS Question Average Scores.....	105

INTRODUCTION

Few churches in the United States are multiethnic and multicultural. If multiethnic churches are described as having no more than eighty percent of a dominant culture, then approximately twelve percent of churches met that criterion in 2012.¹ There are numerous reasons to explain the overwhelming ethnic homogeneity of American churches. The homophily principle refers to the fact that people prefer to socialize with others with whom they share similarities.² Some scholars believe this is largely the reason for homogeneous churches, in that “existing social, racial, and ethnic identities are areas of church disunity.”³ This tendency must be overcome for multiethnic churches to exist. The promotion of congregational solidarity, as defined by communal identity, mission, cultural appreciation, and commiserate experiences, opposes homophily.⁴ Homophily is reinforced by racialization. Emerson and Smith describe racism as “a changing ideology with the constant and rational purpose of perpetuating and justifying a social system that

¹ Kevin D. Dougherty, Mark Chaves, and Michael O. Emerson, “Racial Diversity in U.S. Congregations, 1998–2019,” *Journal for the Scientific Study of Religion* 59, no. 4 (December 2020): 652.

² Korie L. Edwards, *The Elusive Dream: The Power of Race in Interracial Churches* (Oxford, NY: Oxford University Press, 2008), 1442.

³ J. Brian Tucker, *All Together Different: Upholding the Church’s Unity While Honoring Our Individual Identities* (Chicago, IL: Moody Publishers, 2018), 111.

⁴ Andrew Sung Park, *Triune Atonement: Christ’s Healing for Sinners, Victims, and the Whole Creation* (Louisville, KY: Westminster John Knox Press, 2009), 42.

is racialized.”⁵ Racialization is the result of processes that reproduce racial divisions regardless of their intent.⁶ Racializing processes and practices in the United States are often invisible to most Whites, are imbedded in most institutions, and rarely use racial terminology.⁷ The racializing processes may be on an individual basis, such as prejudices, but they also operate on systemic and institutional levels.⁸ Research has demonstrated that many pastors lack the competency to appreciate or recognize racializing processes that reinforce hierarchies and privileged access to resources by some within communities of faith.⁹ This limitation, particularly pronounced in White evangelicals, has the effect of limiting community solidarity and increasing racialization.¹⁰

Given the pervasiveness of racialization, multiethnic congregations, often referred to as intercultural congregations, require multiple approaches to promote solidarity.¹¹ Leaders often employ social identity praxis, cultural intelligence, trauma sensitive approaches, and intersectional praxis to promote, maintain, and enhance solidarity.

To promote solidarity, leaders must convey a sense of social identity, which is broadly defined as “the understanding of who we are and of who other people are, and

⁵ Michael O. Emerson and Christian Smith, *Divided by Faith* (New York, NY: Oxford Press, 2000), 21.

⁶ Emerson and Smith, *Divided by Faith*, 21.

⁷ David T. Wellman, *Portraits of White Racism*, 2nd ed., reprint (Cambridge, MA: Cambridge University Press, 1994), 218.

⁸ Eduard Bonilla-Silva and Amanda Lewis, “The “New Racism”: Toward an Analysis of the U.S Racial Structure, 1960’s–1990s” (unpublished manuscript, 1997), 476.

⁹ Emerson and Smith, *Divided by Faith*, 158.

¹⁰ Emerson and Smith, *Divided by Faith*, 159.

¹¹ Edwards, *The Elusive Dream*, 1036.

reciprocally, other people's understanding of themselves and of others."¹² The process of social identity formation involves social categorization, identification, and comparison. Categorization is the process of putting people in definable groups within a given social context.¹³ Identification is defining oneself or one's group by ethos, values, status, and boundaries. It has been described as defining "us."¹⁴ In defining "us," we enter the last aspect of the social identification process, comparison, where we define "them."¹⁵

Ultimately, social identity is used to develop boundaries, promote stability, and create a distinct culture among a community.¹⁶ Social identity theory is applied through intentional language of belonging and exclusion, culture, praxis, and rituals.¹⁷

Cultural intelligence (CQ) is defined as the capability to function effectively across a variety of cultural contexts, such as ethnic, generational, and organizational cultures.¹⁸ Sociologist David Livermore suggests that cultural intelligence focuses more on communication and function in various contexts rather than simply the understanding of preferences of different cultures, often referred to as cultural competence.¹⁹

¹² Kar Yong Lim, *Metaphors and Social Identity Formation in Paul's Letters to the Corinthians* (Eugene, OR: Pickwick Publications, 2017), 45.

¹³ Lim, *Metaphors and Social Identity*, 46.

¹⁴ Richard Jenkins, *Social Identity* (London: Routledge, 1996), 5.

¹⁵ Lim, *Metaphors and Social Identity*, 46.

¹⁶ Wayne A. Meeks, Allen R. Hilton, and H. Gregory Snyder, *In Search of the Early Christians: Selected Essays* (New Haven, CT: Yale University Press, 2002), 85–110.

¹⁷ Bruce Malina, *The New Testament World: Insights from Cultural Anthropology*, 3rd ed. (Louisville, KY: Westminster John Know, 2001), 61.

¹⁸ David A. Livermore, *The Cultural Intelligence Difference: Master the One Skill You Can't Do Without in Today's Global Economy* (New York, NY: AMACOM, American Management Association, 2011), 17.

¹⁹ Livermore, *The Cultural Intelligence Difference*, 18.

The field of trauma-sensitive leadership is a very recent discipline, but its practices are not new.²⁰ To be trauma-sensitive, or crisis-contemplative, is to be aware of the traumatic experiences of the individuals in your community as well as the broader society as a whole.²¹ According to Dr. Jennifer Baldwin, “Traumatic wounding occurs when a person or communities’ vulnerabilities exceed their internal and external resources of support and stabilization.”²² Trauma-sensitivity invokes four commitments in its pastoral response to both individuals and communities. First, there must be acceptance of bodily, emotional, and mental responses to trauma. Second, there must be acceptance of the trauma narrative as told by those who have been traumatized. Third, there must be acceptance of complexity and multiplicity of the human psyche and spirit that allows resilience in some areas and brokenness in others. Last, there must be a paradigm offered that strongly supports human resiliency.²³

Racialization most often leads to sustaining or polarizing power differentials.²⁴ Intersectionality analyzes intersecting and overlapping power dynamics and their influence upon social relations and community formation across diverse societies and individual experiences.²⁵ Intersectionality is an approach to viewing multiple sociological, political, and demographic categories in a way that allows understanding of

²⁰ Jennifer Baldwin, *Trauma-Sensitive Theology: Thinking Theologically in the Era of Trauma* (Eugene, OR: Cascade Books, 2018), 12.

²¹ Barbara Ann Holmes, *Crisis Contemplation: Healing the Wounded Village* (Albuquerque, NM: CAC Publishing, 2021), 22.

²² Baldwin, *Trauma-Sensitive Theology*, 32.

²³ Baldwin, *Trauma-Sensitive Theology*, 19.

²⁴ Emerson and Smith, *Divided by Faith*, 21.

²⁵ Patricia Hill Collins and Sirma Bilge, *Intersectionality (Key Concepts)*, 2nd ed. (Cambridge, UK: Polity Press, 2020), 225.

the interrelatedness and complexity of their interactions as well as their mutual influence upon one another.²⁶

The hypothesis of this project is that leaders of intercultural congregations must understand social identity theory, cultural intelligence, trauma-informed pastoral care, and intersectionality to promote organizational solidarity.

The project is a qualitative case study using a survey of the entire leadership staff of a multiethnic congregation. The survey assessed the knowledge and practices of each of the four capacities of intercultural leadership (social identity, cultural intelligence, trauma-informed pastoral care, and intersectionality), immediately before and six weeks after a seminar where each of the capacities were taught by the investigator. The survey scored individual capacities regarding awareness and praxis, a composite score of both, and an overall score of all four capacities combined. The data reflected the participants knowledge of intercultural leadership capacities as well as the influence of the training seminar on their knowledge and practices.

Chapter one explores the uniqueness of the project context, New Hope Free Methodist Church in Rochester, NY. It contains the explanation and history of this congregation along with their context within the Free Methodist Church USA.

Chapter two sets the Biblical support for the hypothesis of the project. Using the first century church in Corinth as an example of a intercultural congregation and the Apostle Paul's concerns as contained in his letters to that community.

Chapter three describes the historical foundation of multi-ethnic church development by studying antebellum evangelist Maria Stewart, who was one of the

²⁶ Hill Collins and Bilge, *Intersectionality*, 225.

earliest Black evangelists and spoke to White, Black, and mixed audiences. Her message of Christian unity, based upon the love of Jesus is an application to the processes that were amplified in the Apostle Paul's letters to the church at Corinth .

Chapter four seeks to understand the theological paradigms behind intercultural leadership. Intersectional theology utilizes analysis of power dynamics in understanding Biblical texts and specifically, the application of Intersectional understanding of the Apostle Paul utilized in his dealings with the church at Corinth.

Chapter five elaborates on the sociological field of intersectionality, including its history, formation, and application to leadership in intercultural congregations.

Chapter six details the study including its methodology, results, and analysis. The analysis reveals a truly promising means of promoting successful leadership of intercultural congregations.

CHAPTER ONE

MINISTRY FOCUS

Context

Currently, the Free Methodist Church USA has 850 churches in the United States with approximately one hundred thousand worshipers in all fifty states. The Free Methodist Church is an international church, with regionally defined general conferences on each continent except Antarctica. The World Free Methodist Church consists of thirty-three general conferences, with a total membership of approximately 1.2 million.¹ Each general conference is then further broken down into annual conferences that can be based upon geography, cultural affinity, or mission. The River Conference of the Free Methodist Church is one of twenty-four annual conferences within the United States. It covers eleven different states with fifty-five churches, ten church plants, and an additional thirty-five elders released for service outside of the Free Methodist Churches, a bulk of which are hospital-based chaplains.

Geographic and Demographic Description

The River Conference of the Free Methodist Church USA is a regionally based conference that includes the states of Arizona, Colorado, Idaho, western Montana, New

¹ *Free Methodist Yearbook, 2019* (Indianapolis, IN: Light and Life Communications, 2019), 686.

Mexico, eastern Oregon, western South Dakota, Texas, Utah, eastern Washington, and Wyoming. Most churches are clustered around six different regions. River Conference churches are clustered around the Texas Rio Grande Valley; Dallas, Texas; Phoenix, Arizona; Denver, Colorado; Boise, Idaho; and Spokane, Washington. The Genesis Conference of the Free Methodist Church covers western New York and hosts New Hope Free Methodist Church in Rochester, New York, the context of this doctoral project as well as where I was lead pastor. The Genesis Conference has forty-two churches, with only four churches that are not predominantly White. Only one church in the Genesis conference is multicultural, and that is New Hope.

The Free Methodist Church USA describes its theology as evangelical in the Wesleyan-Arminian tradition with an emphasis on holiness and sanctification. The Free Methodist Church prescribes to an evolved understanding of “entire sanctification” that is similar to John Wesley’s description from the late eighteenth century.² Free Methodist founder BT Roberts was a clergyman in the mid-nineteenth century Methodist-Episcopal church who was influenced by the revivalism of Charles Finney and the holiness teachings of Phoebe Palmer.³ These influences, as well as a fondness for primitive methodism, formed the basis of the Free Methodist Church’s theology. The church’s adoption of the Holiness doctrine included the concept of entire sanctification that would be a theological distinctive of Wesleyan-Holiness movements such as the Church of the Nazarene, the Wesleyan Church, and the Salvation Army. Entire sanctification was

² *Free Methodist Church Book of Discipline, 2019* (Indianapolis, IN: Light and Life Communications, 2020), 6.

³ Howard Snyder, *B.T. and Ellen Roberts and the First Free Methodists* (Indianapolis, IN: Light and Life Communications, 2011), 15; Snyder, *B.T. and Ellen Roberts*, 95.

initially defined as an event or crisis where one experiences a cleansing of heart from sin and a purity to love God and neighbor.⁴ That understanding of entire sanctification was modified in the mid-twentieth century to speak of process as well as event/crisis sanctification.

Early Free Methodism grew as a radical departure from the prevalent reformed theology churches of its day. Activistic multiethnic ministry that prioritized care of the poor while persisting in having an authoritative view of scripture set the Free Methodist apart for the first forty years of its existence.⁵ This multicultural beginning would quickly fade, and by the turn of the twentieth century, the denomination was nearly all White.

Despite the identity as a Wesleyan-Arminian Holiness denomination, much of the doctrine for the past century has reflected evangelical priorities of promoting Bible-based revelation, personal relationship with God through faith alone in Jesus Christ, and identification with the mission of Jesus to spread the faith. It is not unexpected that the Free Methodist Church also was informed by twentieth century Evangelical culture. Evangelical culture, with its emphasis on individualism, relationalism, and anti-structuralism and frequent associations with cultural supremacy, militarism, and misogyny dominated the activist and Wesleyan impulses in practice.⁶

The Free Methodist Church USA is currently undergoing a “rebranding” process with the goal of redefining core values, recovering the original movement, and detangling itself from the influences of fundamentalism and Christian nationalism. The first work of

⁴ Snyder, *B.T. and Ellen Roberts*, 89.

⁵ Snyder, *B.T. and Ellen Roberts*, 157.

⁶ David Winston Swanson, *Rediscipling the White Church: From Cheap Diversity to True Solidarity* (Downers Grove, IL: IVP, an imprint of InterVarsity Press, 2020), 35.

that is a five-point publication called *The Free Methodist Way* that established these priorities: Life-Giving Holiness, Love-Driven Justice, Christ-Compelled Multiplication, Cross-Cultural Collaboration, and God-Given Revelation.⁷ Some of these values seek to re-establish some of the founding priorities of the denomination. Others are direct responses to evangelical culture, particularly love-driven justice and cross-cultural ministry. The value of God-given revelation is a response to fundamentalism that influenced much of the church. Scripture is still authoritative, but issues of inerrancy are not prioritized.

Contextual Analysis

The River and Genesis Conferences of the Free Methodist Church are largely made up of homogeneously White churches with pockets of homogenous mono-ethnic churches. While the Free Methodist Church began based upon the abolition movement and multiethnic ideals, the emphasis in the past century adopted the cultural and theological emphasis of twentieth century evangelical churches. The result has been churches that are relatively small and a theology that is Evangelical, framed within a Wesleyan-Arminian tradition. Over the past decade, there have been congregations who have become influenced with Christian nationalism, Zionism, or tribal affiliation-centered movements, but this represents the minority. Additionally, many churches exist in areas where there is little ethnic, social, or cultural diversity. Even those churches which reside in metropolitan areas tend to exist in zip codes with mostly ethnic and racial

⁷ Keith Cowart et al., *The Free Methodist Way* (Indianapolis, IN: Light & Life Publishing, 2021), 11.

homogeneity. The result is that many of the churches have a theology that resists the need or call for diversity and have established themselves in places where it would not be possible even if desired.

My Personal Journey

Personality and Spiritual Gifting Assessments

In the Gallup StrengthsFinder Test, my greatest gifts were in the Thinking group. In fact, out of the thirty-four themes, all five of my top strengths were thinking gifts. My top strength was that of Learner, which simply identifies that I love to learn and am energized by learning. My next strength was Ideation, which is described as a love for generation of ideas, concepts, and connections. This has been of huge importance in my approach to ministry and communication style; I am very strategic and informative. This informs the approach to my role through a true fascination of the theology behind our initiative and missional success.

As an Enneagram type seven, described as “the Enthusiast,” I am outgoing, optimistic, and focused on experiencing new things and avoiding pain. Enthusiasts are often over-extended and difficult to discipline. The benefit of this is that type sevens easily embrace multi-disciplinary approaches to problems and solutions. Application of this personality’s traits range from medical training to graduate business training, and leadership experiences offer broad approaches to missional success.

In Alan Hirsch’s APEST assessment, based upon the Ephesians 4 model of spiritual gifting for the church, I am strongly Apostolic and Prophetic. Apostolicity is

described by Hirsch as that part of ministry that extends Christianity, maintains movement, aligns to mission, cultivates entrepreneurial leadership, and develops scalable missional systems.⁸ The prophetic orientation is described as guiding people to maintain a God-centered orientation, recognizing disease and disorder, calling to repentance, speaking truth to power, and championing justice.⁹ My preference is to approach ministry in an entrepreneurial way, often centered in justice-leaning communities strongly influenced by liberation theologies.

Integrating Themes

Social justice as a manifestation of the mission of Jesus is life-giving for me. In multiple opportunities, God has sought to put me in places of leadership where I could leverage the position to impact my world. Greater exposure to different disciplines, thinking, and cultures strengthened my faith that the good news is truly that God is reconciling the world to Godself and reconciling people and peoples to one another. Reconciliation is not the consequence of the good news (gospel), but it *is* the good news. Growing up in an era where the color of my skin was a constant reminder that that reconciliation was far from reality, I was exposed to deeper understandings of Jesus' mission that expanded the gospel from its dominant evangelical narrative as justification for religious exceptionalism that exploits the social, economic, and cultural privileges of its adherents to a cosmic plan that invites me to participate in the reconciliation of creation with God and creation with itself. Losing my parents early instilled a sense of

⁸ Alan Hirsch, *5Q* (100M, 2017), 149, www.100movements.com.

⁹ Hirsch, *5Q*, 207.

urgency in my ministry, best described as an apostolic impulse with a prophetic tone.

This has been a driving call in ministry and leadership that has beautifully evolved over the past forty years.

Liberation Theology

Liberation theology is based upon the understanding within a Christian framework that God is committed to the liberation of people from every cause of oppression.¹⁰ While it began in South America, liberation theologies have arisen in many different cultures as a response to social, economic, and cultural oppression, including African American culture, which we recognize as Black Liberation Theology. My exposure to Black Liberation Theology did not come from my faith traditions or theological training, but only through academic endeavors at the undergraduate and graduate level.

Black Liberation Theology is characterized first by a siding of God with the oppressed.¹¹ Secondly, Black Liberation Theology recognizes that religion, in a general sense, can be used for liberation or oppression.¹² This understanding clearly has influences from Marxist and neo-Marxist thought.¹³ Thirdly, Black Liberation Theology identifies White racism as the driver of an exploitive capitalistic system that was

¹⁰ Karen Lebacqz, *Six Theories of Justice: Perspectives from Philosophical and Theological Ethics* (Minneapolis, MN: Augsburg Pub. House, 1986), 103.

¹¹ Cornel West, *Prophesy Deliverance!: An Afro-American Revolutionary Christianity* (Louisville, KY: Westminster John Knox Publisher, 2002.), 106.

¹² West, *Prophesy Deliverance!*, 106.

¹³ West, *Prophesy Deliverance!*, 106.

perceived to victimize African-Americans.¹⁴ Black theologians believe that the American system of capitalism is an inherently flawed system of exploitation and that social class contributes more to the powerlessness and nihilism experienced by the oppressed than racial status.¹⁵ Black Liberation Theology focuses on the revelation of God's truth as discerned through a liberation hermeneutic and through the lens of common experiences of African-Americans.¹⁶ Lastly, Black Liberation Theology defines liberation as the free participation in social, economic, political, and existential wellness of a community.¹⁷

Therefore, the corresponding theories of justice associated with liberation theologies are based upon four themes broadly discerned from scripture.¹⁸ First, knowledge of God and the practice of justice are synonymous.¹⁹ Second, the character of God is that of a liberating God.²⁰ Therefore, liberation is justice. Third, salvation is liberation from sin and its consequences, both individually and systemically. Therefore, "salvation cannot be separated from social justice."²¹ Lastly, since God is love and justice, there is no separation between love and justice. In fact, as contemporary liberation theologian Cornel West states, "Justice is what love looks like in public."²²

¹⁴ West, *Prophesy Deliverance!*, 106.

¹⁵ West, *Prophesy Deliverance!*, 107.

¹⁶ West, *Prophesy Deliverance!*, 108.

¹⁷ West, *Prophesy Deliverance!*, 108.

¹⁸ Karen Lebacqz, *Six Theories of Justice* (Minneapolis, MN: Augsburg Press, 1986), 106.

¹⁹ Jose Pirfirio Miranda, *Marx and the Bible: A Critique of the Philosophy of Oppression* (Maryknoll, NY: Orbis, 1974), 99.

²⁰ Lebacqz, *Six Theories of Justice*, 107.

²¹ Lebacqz, *Six Theories of Justice*, 107.

²² Cornel West, @CornelWest, Twitter post, October 24, 2009.

This theory of justice measures the treatment of the poor by a government or a society as the crucial measure of a just society.²³ It sees government, corporations, and even religious institutions as complicit in the oppression of the poor and marginalized.

Although I clearly resonate with liberation theology's concept of justice, it is not without its criticisms. First, because the liberation concept of injustice requires a discerning of the often-subjective power dynamic, errors in understanding distinctive roles in injustice may be common.²⁴ Others argue that liberation theology's focus on the systemic sins ignores the individual sins of the oppressed that may contribute to poverty and marginalization.²⁵ Additionally, other critics feel that liberation theology seeks a utopian ideal as opposed to a pragmatic solution.²⁶

The Role of the Church and State in America

The relationship of the church with the modern nation-state has progressively changed over the past two hundred years.²⁷ Liberation theologians have considered the communities of God to be catalysts for the social, political, economic, and spiritual liberation of all, particularly the poor. As stated earlier in this paper, this liberation is justice and the main criteria for justice to liberation theologians. Twentieth century

²³Jose Miguez Bonino, *Toward a Christian Political Ethic* (Philadelphia, PA: Fortress, 1983), 85.

²⁴ Lebacqz, *Six Theories of Justice*, 108.

²⁵ Alfredo Fierro, *The Militant Gospel: An Analysis of Contemporary Political Theologies* (London: SCM, 1977), 319.

²⁶Thomas G. Sanders, "The Theology of Liberation: Christian Utopianism," *Christianity and Crisis* 33:15 (1973), 169.

²⁷ Richard Hughes, *Myths America Lives By* (Champaign, IL: University of Illinois Press, 2004), 49.

theologian Dietrich Bonhoeffer expressed this sentiment well before the formation of contemporary Liberation theologies when he stated, “The church has an unconditional response to the victims of any ordering society.”²⁸ In this understanding of the church, the church is to advocate and identify with the poor and marginalized.

It is difficult to make generalizations about the prophetic role of the church due to the incredible diversity of the church. Indeed, to Bonhoeffer and others, the prophetic litmus test is ministry among and identification with the poor and marginalized. Using ministry among the poor and marginalized as the standard, I would estimate that most communities of faith are doing a poor job of using their resources—economic, political and social—to advocate for the poor and oppressed. One simply needs to look at the budgets of most Christian churches and realize that most of the resources are not supporting ministry among the poor.

Contemporary American Christianity does have a legacy of serving the poor, particularly urban congregations and denominations built around a missional approach, such as the Salvation Army. However, direct service has not been matched by a desire to advocate on behalf of the poor. The Church has been reluctant to mobilize its sizeable political power on behalf of the voiceless and poor. It is better known for issues of morality such as abortion, stem cell research, and so on. Once again, this may be due to the sociological findings that conservative Christians readily ignore systemic and structural causes of oppression in favor of individualistic understanding of sin that

²⁸ Geoffrey B. Kelly, “The Idolatrous Enchainment of Church and State: Bonhoeffer’s Critique of Freedom in the United States,” in *Bonhoeffer for a New Day*, ed. John W. DeGruchy (Grand Rapids, MI: Eerdmans Publisher, 1997), 300.

focuses on individual choices and individual accountability.²⁹ Some researchers have suggested that some conservative evangelical Christians actual lack the “cultural toolkit” to recognize structural and systemic sin and therefore are incapable of the insight to be prophetic.³⁰

Synergy Analysis

Cultural intelligence is defined as the capability to function effectively across a variety of cultural contexts, including ethnic, generational, and organizational cultures.³¹ Sociologist David Livermore suggests that cultural intelligence focuses more on communication and function in various contexts rather than simply understanding the preferences of different cultures, often referred to as cultural competence.³² Cultural intelligence, abbreviated “CQ,” has broad applications in business, government, non-profits, and churches.

CQ is composed of four capacities that are related yet unique. CQ drive, or motivation, is one’s interest and confidence in functioning in culturally diverse settings. CQ knowledge is one’s knowledge and awareness about how different cultures and context differ. CQ strategy alludes to how one plans when entering a cultural context that is different from one’s own. CQ action is one’s ability to adapt one’s behavior appropriately for different cultures. Someone with high CQ will have a well-integrated

²⁹ Emerson and Smith, *Divided by Faith*, 231.

³⁰ Ann Swidler, “Culture in Action: Symbols and Strategies,” *American Sociological Review* 51, no. 2 (April 1986): 273–86, <https://doi.org/10.2307/2095521>.

³¹ Livermore, *The Cultural Intelligence Difference*, 17.

³² Soon Ang and Linn Van Dyne, “Conceptualization of Cultural Intelligence,” in *Handbook of Cultural Intelligence: Theory, Measurement, and Applications* (Armonk, NY: M.E. Sharpe 2008), 10.

perspective that appreciates similarities and differences among people and will not be threatened by the differences but simply eager to adapt and learn.³³

The Cultural Intelligence Scale was developed and validated in 2007.³⁴ The commercially available CQ Self-Assessment is based on the Cultural Intelligence Scale and has been validated internationally and domestically hundreds of times. A key component of CQ is that it is an intelligence that can improve, as it focuses on capabilities and not personality traits.³⁵

As individuals and churches in the River and Genesis Conferences are challenged to fulfill the great commandment to love our neighbor, they are challenged by the ever-increasing diversity in our neighborhoods, workplaces, and even our families. We know from history of the damage that is done by well-intentioned missionaries with incredibly low CQ. A now legendary business error due to low CQ was taking the effective and well-known campaign of North American dairy farmers using the slogan “Got milk?” to Mexico, where it was considered incredibly offensive. An interpreter not familiar with the nuances of Mexican Spanish helped translate the slogan, but it was heard by Mexican people as “Are you currently lactating?”³⁶ These miscommunications and misinterpretations are not simply errors in language, but differences in culture and behavior.

³³ Livermore, *The Cultural Intelligence Difference*, 19.

³⁴ Soon Ang et al., “Cultural Intelligence: Its Measurement and Effects on Cultural Judgment and Decision Making, Cultural Adaptation, and Task Performance,” *Management and Organization Review* 3 (2007): 335–371.

³⁵ Livermore, *The Cultural Intelligence Difference*, 19.

³⁶ Gary Ferraro, *The Cultural Dimension of International Business*, 5th ed. (Upper Saddle River, NJ: Prentice-Hall, 2006), 12.

Preliminary feedback from Genesis and River Conference pastors is that cultural, generational, and particularly, political differences often prove paralytic. Well-intentioned plans to engage and share life with neighbors get derailed by cultural differences that seem too broad to cross. There is a degree of exceptionalism expressed in some of the neighboring obstacles in that some pastors feel that their way of processing, worshiping, or being politically active is divinely ordained as the best way and that to change their approach would be to compromise.

The Apostle Paul ministered in incredibly diverse contexts and cultures and wrote to the church in Corinth regarding his approach:

19 For though I am free with respect to all, I have made myself a slave to all, so that I might win more of them. 20 To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though I myself am not under the law) so that I might win those under the law. 21 To those outside the law I became as one outside the law (though I am not free from God's law but am under Christ's law) so that I might win those outside the law. 22 To the weak I became weak, so that I might win the weak. I have become all things to all people, that I might by all means save some. 23 I do it all for the sake of the gospel, so that I may share in its blessings.³⁷

The Apostle speaks to having high cultural intelligence for the sake of the gospel. As we recall that cultural intelligence is the capacity to function effectively in a variety of cultural contexts, we see that in a variety of different cultures he seeks to not only be culturally competent (understand the culture) but also intelligent (problem solve, function).

It is this interaction between cultural intelligence and the ability to engage the great commandment that is the heart of the proposed research project. The problem is that

³⁷ 1 Corinthians 9:19-23, New Revised Standard Version (NRSV). Unless otherwise noted, all scripture references in this document are from the NRSV.

many church pastors and members in the Genesis and River Conferences are not effectively engaging their neighbors nor being good neighbors because they simply lack cultural intelligence. Using the Apostle Paul's approach of high CQ, and understanding that CQ can be improved, the proposed project is a qualitative study documenting the effect of undergoing a CQ seminar on their desire and action towards their congregants.

The research project sought to demonstrate that cultural intelligence is vital for missional effectiveness and that, alternatively, low cultural intelligence is a significant hinderance to missional effectiveness. The project will also reveal whether low CQ limits a person's understanding of their neighbor and often limits the ways and means in which they can bless their neighbor. Is it possible to bless one's neighbor who may be undergoing systemic injustice without understanding the nature of the injustice and standing in solidarity with them? While the main focus is on how CQ assessment impacts engagement with congregants, a secondary question is whether CQ helps to overcome individualism and promote cultural humility. Individualism posits that injustice travels through interpersonal relationships and that systemic injustice is simply a collection of multiple personal injustices.³⁸ Cultural humility is the understanding that the image of God is expressed in cultures beyond one's own and approaching those cultures with that in mind.³⁹ A liberation approach to this problem seeks to have a holistic salvific experience and to engage our neighbors to allow the Holy Spirit to work spiritually, physically, economically, socially, and emotionally.

³⁸ Swanson, *Rediscipling the White Church*, 35.

³⁹ Michelle T. Sanchez, *Color-Courageous Discipleship: Follow Jesus, Dismantle Racism, and Build Beloved Community* (Colorado Springs, CO: WaterBrook, 2022), 48.

Power Dynamics and Liberation

Considerable effort is made by Apostle Paul in the first letter to the Corinthians to establish his authority as an Apostle, particularly in the context immediately preceding the studied pericope (I Cor 9:1-18). What has been debated is the means to which he would use the authority. Power can be defined as authority exercised, but the question remains: to what ends?⁴⁰ Power can be broadly defined in three different ways: Power-over, Power-to, and Power-with.⁴¹ Power-over is described as a dominating, asymmetric wielding of power that has the ability to limit and coerce the actions and choices of others.⁴² Power-to is the authority shared within a community to act collectively.⁴³ It is based in part in effective communication, communal trust, and missional solidarity.⁴⁴ Power-with is authority exercised by empowering others to be the agents of change.⁴⁵ There was a strong social hierarchy throughout the first century Roman Empire, and with it came an incredibly polarized power dynamic.⁴⁶ The church at Corinth wrestled with those dynamics as they encountered their own challenges with imperial culture and internal dynamics.⁴⁷ Of particular importance was the large number of slaves and former

⁴⁰ Kathy Ehrensperger, *Paul and the Dynamics of Power: Communication and Interaction in the Early Christ-Movement*, Library of New Testament studies (London, UK: T&T Clark, 2009), 34.

⁴¹ Ehrensperger, *Paul and the Dynamics of Power*, 62.

⁴² Ehrensperger, *Paul and the Dynamics of Power*, 21.

⁴³ Ehrensperger, *Paul and the Dynamics of Power*, 22.

⁴⁴ Hannah Arendt, *The Human Condition* (Chicago, IL: University of Chicago Press, 1958), 200.

⁴⁵ Thomas T. Wartenberg, *The Forms of Power: From Domination to Transformation* (Philadelphia, PA: Temple University Press, 1990), 213.

⁴⁶ Robert J. Myles, ed., *Class Struggle in the New Testament* (Lanham, MD: Lexington Books-Fortress Academic, 2019), 210.

⁴⁷ Richard A. Horsley, *1 Corinthians*, Abingdon New Testament commentaries (Nashville, TN: Abingdon Press, 1998), 43.

slaves who were part of the population of Corinth and their role in a powerless, “sociocultural domain” that was exploited but depended upon for production.⁴⁸

Paul does not appear to desire to dominate the Corinthians, and he endeavors to approach the situation in a “power-to” orientation.⁴⁹ Although he could rely on his authority alone to motivate them, he appeals to social identity, solidarity, and missional clarity.⁵⁰ He does not use his authority to dominate but releases that authority to serve (I Cor 9:19). Paul clearly has the leadership of Jesus in mind when he is sharing power, as he writes in his letter to the church at Philippi (Phil 2:1-11). Paul does empower a few individuals, but that does not appear to be his emphasis in the first letter to the Corinthians (I Cor 16:15-19). Privilege is a dimension of status that gives access to resources, including power.⁵¹ Privilege is a key concept in understanding who has the ability to leverage influence and power within a community. The Apostle clearly leverages his privilege, both within the community and in society, to promote solidarity (I Cor 9:1-19).

Trauma-Sensitive Approaches and Liberation

The understanding of trauma-sensitive leadership is a very recent discipline, but its practices are not.⁵² To be trauma-sensitive, or crisis-contemplative, is to be aware of

⁴⁸ Myles, *Class Struggle in the New Testament*, 210.

⁴⁹ Ehrensperger, *Paul and the Dynamics of Power*, 61.

⁵⁰ Ehrensperger, *Paul and the Dynamics of Power*, 62.

⁵¹ Dominique DuBois Gilliard, *Subversive Witness: Scripture's Call to Leverage Privilege* (Grand Rapids, MI: Zondervan, 2021), 19.

⁵² Baldwin, *Trauma-Sensitive Theology*, 12.

the traumatic experiences of the individuals in your community as well as the community as a whole.⁵³ According to Dr. Jennifer Baldwin, “Traumatic wounding occurs when a person or communities’ vulnerabilities exceed their internal and external resources of support and stabilization.”⁵⁴ That sensitivity leads to four commitments for pastoral response to both individuals and communities. First, there must be acceptance of bodily, emotional, and mental responses to trauma. Second, there must be acceptance of the trauma narrative as told by those who have been traumatized. Third, there must be acceptance of complexity and multiplicity of the human psyche and spirit that allows resilience in some areas and brokenness in others. Fourth, there must be a paradigm offered that strongly supports human resiliency.⁵⁵

Apostle Paul shares with the church at Corinth the extent of his sufferings and trauma (2 Cor 1:5-11). His willingness to share was prompted by his desire to provide hope and to again develop a deeper sense of solidarity. Sharing his own trauma narratives would undoubtedly resonate with those who had been traumatized. This ideally builds upon the solidarity of the group and develops a sense of identity as victims of trauma. To “become as” is not only relating to them culturally, but also to their woundedness.

⁵³ Holmes, *Crisis Contemplation*, 22.

⁵⁴ Baldwin, *Trauma-Sensitive Theology*, 32.

⁵⁵ Baldwin, *Trauma-Sensitive Theology*, 19.

Social Identity Theory and Liberation

The central theme and motif of the first letter to the Corinthians is communal solidarity.⁵⁶ To promote solidarity, the writer sought to convey a sense of social identity, which is broadly defined as “the understanding of who we are and of who other people are, and reciprocally, other people’s understanding of themselves and of others.”⁵⁷ The process of social identity formation involves social categorization, identification, and comparison. Categorization is the process of putting people in definable groups within a given social context.⁵⁸ Identification is defining oneself or one’s group by particular ethos, values, status, and boundaries. It has been described as defining “us.”⁵⁹ In defining “us,” we enter the last aspect of the social identification process called comparison, where we ultimately define “them.”⁶⁰

Ultimately, social identity is used to develop boundaries, promote stability, and create a distinct culture among a community.⁶¹ Social identity theory is applied through intentional language of belonging and exclusion, culture, praxis, and rituals.⁶²

⁵⁶ Alex R. G. Deasley, *1 Corinthians*, New Beacon Bible Commentary (Kansas City, MO: Beacon Hill Press of Kansas City, 2021), 41.

⁵⁷ Kar Yong Lim, *Metaphors and Social Identity Formation in Paul’s Letters to the Corinthians* (Eugene, OR: Pickwick Publications, 2017), 45.

⁵⁸ Lim, *Metaphors and Social Identity Formation*, 46.

⁵⁹ Lim, *Metaphors and Social Identity Formation*, 46.

⁶⁰ Lim, *Metaphors and Social Identity Formation*, 46.

⁶¹ Wayne A. Meeks, Allen R. Hilton, and H. Gregory Snyder, *In Search of the Early Christians: Selected Essays* (New Haven, CT: Yale University Press, 2002), 85–110.

⁶² Lim, *Metaphors and Social Identity Formation*, 37.

The Apostle used metaphors as a basis for social formation and identity in his letter to the church at Corinth.⁶³ Paul uses the familial imagery of “brothers and sisters” (Greek word *Adelphoi*) thirty-nine times in the first letter to the Corinthians.⁶⁴ It is a term of endearment that he uses frequently, particularly when addressing divisions within the community.⁶⁵ The word is used to help non-relatives understand one another as they would their biological siblings. I Corinthians 1:10 illustrates this:

Now I appeal to you, brothers and sisters (*adelphoi*), by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and same purpose.”

Apostle Paul uses familial language when he speaks to them as children,

occupying both paternal and maternal oversight (I Cor 3:1-2; I Cor 4:14-21, I Cor 7:12-16).⁶⁶ Paul is appealing to family identity and the respect given to parents while also communicating his affection towards them.

Paul uses religious and biological metaphors to help the Corinthians understand their identity.⁶⁷ He speaks of being God’s temple both in body and in community (I Cor 3:16-17; I Cor 6:19). Temples are considered sacred in both Jewish and Hellenistic cultures, and the reference helped the Corinthian believers understand that they were sacred and that their community was the dwelling place of the Holy Spirit.⁶⁸ Paul uses the metaphor of the church as the body of Christ (I Cor 12) to speak of identity, connection,

⁶³ Lim, *Metaphors and Social Identity Formation*, 57.

⁶⁴ Lim, *Metaphors and Social Identity Formation*, 65.

⁶⁵ Lim, *Metaphors and Social Identity Formation*, 66.

⁶⁶ Lim, *Metaphors and Social Identity Formation*, 100.

⁶⁷ Lim, *Metaphors and Social Identity Formation*, 140.

⁶⁸ Lim, *Metaphors and Social Identity Formation*, 101.

and inter-dependence. In that light, to be a servant to all (I Cor 9:19) is to recognize that we are dependent and reliant upon one another.

Synthesis of themes

The themes of social identity theory, cultural intelligence, power dynamics, and trauma-informed care are tied together as intracommunal competencies used to promote solidarity. Community solidarity around the missional, life-giving, liberating, loving mission of Jesus is essential for ministry fruitfulness. My interest is in looking at each of these components as essential competencies for promoting solidarity within diverse communities of faith.

CHAPTER TWO

BIBLICAL FOUNDATIONS

Introduction

The central idea of the gospel message of the Apostle Paul is the reconciliation of God through Jesus with all of creation and creation with itself. The Greek scriptures reveal an expansion and diversification of the church as a result of the declaration and demonstration of the gospel message. Expansion and diversity across multiple cultures requires social identity theory, cultural intelligence, leverage of privilege, and trauma sensitivity by the missional community for fruitful evangelism.

Biblical Foundation Text

The epistle of I Corinthians was written by the Apostle Paul to a multicultural, multiethnic, socially diverse community which he had spent eighteen months establishing. (Acts 18:11).¹ The letter identified as I Corinthians is most likely the second letter that he penned to this community, written approximately two years after he left Corinth for Ephesus, or about 53 CE.² The ancient Greek city of Corinth was destroyed

¹ Alex R. G. Deasley, *1 Corinthians*, New Beacon Bible Commentary (Kansas City, MO: Beacon Hill Press of Kansas City, 2021), 32.

² Richard A. Horsley, *1 Corinthians*, Abingdon New Testament commentaries (Nashville, TN: Abingdon Press, 1998), 39.

by the Roman empire in 146 BCE in response to its resistance to Roman expansion. The destruction was completed by demolishing all structures, killing the males, and selling women and children as slaves.³ Corinth's location along major trade routes led to Corinth being re-established as a Roman colony in 44 BCE. The colonizing population was made of former Roman army veterans and Roman slaves. Interestingly, many of the poor who were recruited to develop Corinth were not ethnic Romans, instead representing nations throughout the vast Roman empire who had been captured and enslaved.⁴ One Greek poet, Crinagoras, described first century Corinth as "wholly abandoned to a crowd of scoundrelly slaves."⁵

The Apostle Paul wrote the letter with pastoral concern for multiple issues that had arisen in the young Corinthian church community.⁶ The tone of the letter suggests that he was responding to specific concerns raised by the Corinthians in communications that have now been lost.⁷ The overarching theme of I Corinthians is the solidarity and mutual edification of the entire community.⁸ Among the many issues faced by the Corinthian church was the challenge of establishing orthopraxis in an incredibly culturally, socially, ethnically, and even religiously diverse community. Issues regarding sexuality, marriage, worship practices, gender roles, and power dynamics were not

³ Horsley, *1 Corinthians*, 28.

⁴ C. K. Barrett, "Christianity at Corinth," *Bulletin of the John Rylands Library* 46 (1963–1964), 269–297.

⁵ Horsley, *1 Corinthians*, 29.

⁶ Brian K. Blount et al., eds., *True to Our Native Land: An African American New Testament Commentary* (Minneapolis, MN: Fortress Press, 2007), 276.

⁷ Deasley, *1 Corinthians*, 33.

⁸ Horsley, *1 Corinthians*, 42.

simply moral concerns; each had ethics which were deeply informed by one's culture, experiences, and religious paradigms.⁹

The structure of I Corinthians is consistent with a typical Greek literary letter, which was written to be read to the recipients and served as official record that contained documented arguments, opinions, and doctrines.¹⁰ The letter begins by addressing ecclesiastical and leadership concerns (1:10-4:21), then moves to morality and mission (Chap. 5-10), and then reviews doctrinal issues (chap 11-16).¹¹

The theological themes of the I Corinthian letter are incredibly broad, perhaps the broadest of any of the canonized letters.^{12,13} There are three themes that predominant: the solidarity of the Church, the centrality of the gospel, and the practical holiness revealed in commitment, character and conduct.¹⁴ Additionally, there is evidence of worship of "heavenly wisdom" or *Sophia* in the Greek.¹⁵ This appears to be a fusion of the Hellenistic wisdom and Jewish wisdom teachings that proposed devotion to Sophia yielded a transcendent experience that granted nobility and status, among other blessings. Many scholars believe that Apollos, who influenced the Corinthian church after the

⁹ Kathy Ehrensperger, *Paul and the Dynamics of Power: Communication and Interaction in the Early Christ-Movement*, Library of New Testament studies (London, UK: T&T Clark, 2009), 12.

¹⁰ Deasley, *1 Corinthians*, 34.

¹¹ Deasley, *1 Corinthians*, 36.

¹² Horsley, *1 Corinthians*, 39.

¹³ Kenneth E. Bailey, *Paul through Mediterranean Eyes: Cultural Studies in 1 Corinthians* (Downers Grove, IL: IVP Academic, 2011), 181.

¹⁴ Kent E. Browser and Andy Johnson, *Holiness and Ecclesiology in the New Testament* (Grand Rapids, MI: Eerdmans, 2007), 149.

¹⁵ V. P. Furnish. *The Theology of the First Letter to the Corinthians*. (Cambridge, UK: Cambridge University Press, 1999), 51.

Apostle Paul's first visit, may have been a teacher of Sophia due to his connection to an Alexandrian community that was known as a center for Sophia worship.¹⁶ The influence of Sophia worship may have led to a false sense of aristocracy and privilege as well as a replication of the Roman imperial hierarchical structures within the community.¹⁷

This project will focus on the pericope found in I Corinthians 9:19-23:

For though I am free with respect to all, I have made myself a slave to all, so that I might win more of them. 20 To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though I myself am not under the law) so that I might win those under the law. 21 To those outside the law I became as one outside the law (though I am not free from God's law but am under Christ's law) so that I might win those outside the law. 22 To the weak I became weak, so that I might win the weak. I have become all things to all people, that I might by all means save some. 23 I do it all for the sake of the gospel, so that I may share in its blessings.

The emphasis of this foundation paper will be placed on verse 22 and 23, where the Apostle Paul states that "I have become all things to all people, that I might by all means save some. I do it all for the sake of the gospel."

Formal Analysis of the Text

The text is found within the third essay of the letter entitled I Corinthians.¹⁸ That essay has six thematic components and begins in chapter 8, extending through I Corinthians 11:1. It centers around freedom and responsibility in worship, community, and mission.¹⁹

¹⁶ Horsley, *I Corinthians*, 41.

¹⁷ D. A. deSilva, *Honor, Patronage, Kinship and Purity: Unlocking New Testament Culture* (Downers Grove, IL: InterVarsity Press, 2000), 294.

¹⁸ Bailey, *Paul through Mediterranean Eyes*, 253.

¹⁹ Bailey, *Paul through Mediterranean Eyes*, 253.

The essay is partitioned in three ways, reflecting Apostle Paul's call in regard to identification, both intracommunal identification and the Corinthian community's degree of identification with the greater Corinthian society.²⁰ The essay offers three unique approaches, beginning with our pericope of total identification (being all things to all people), extending to chapter 10 where there is partial identification (some things to some people), and transitioning to radical separation in the later aspects of chapter 10.²¹

I Corinthians 9:19-27 can be broken into twelve cameos, often understood as a ring composition, which is a common method of reinforcing a basic point. The first six verses focus on intracommunal identification, while cameos seven through twelve highlight the discipline required for identification.²²

Verses 19 and 22 are cameos one and six, and they reinforce one another in urging total identification with those in the community. "Although I am free from all people, I make myself a slave to all people" (verse 19) and "I have become all things to all people, so I could save some by all possible means" reinforce identification as a means of solidarity.²³

Verses 20 and 22a form a ring composition where Paul asserts, "I act like a Jew to the Jews" (verse 20) and "I act weak to the weak," where the Jewish members of the community often lacked societal standing and political representation.²⁴ Verse 21, which

²⁰ Bailey, *Paul through Mediterranean Eyes*, 253.

²¹ Bailey, *Paul through Mediterranean Eyes*, 254.

²² Bailey, *Paul through Mediterranean Eyes*, 255.

²³ Bailey, *Paul through Mediterranean Eyes*, 257.

²⁴ Scot McKnight, *Reading Romans Backwards: A Gospel of Peace in the Midst of Empire* (Waco, TX: Baylor University Press, 2019), 17–21.

contains cameos three and four, form a ring that elaborates that he becomes “as one who is under the Torah” and to those outside the Torah that he becomes as “one outside the Torah.” The essential process is identification with different cultural and political realities within the early community.²⁵

Verse 22b and verse 23 conclude and summarize the entire pericope. “I have become all things to all people, that I might by all means save some. I do it all for the sake of the gospel, so that I may share in its blessings.” This summarizes the identification process toward different groups within the church while imparting a sense of purpose to the identity: the sake of the gospel.²⁶

Textual Analysis

I Corinthians 9 begins with a question: “Am I not Free?” The question revolves around the Greek word *eleútheros*.²⁷ It literally means unrestrained, or to have liberty or choice. The answer to the question is yes, but Paul will go on to share that the emphasis of his service to the Corinthian community is not based upon his status as apostle or his rights to make a living, but instead on his freedom to partner with Jesus through serving them all (I Cor 9:2-12).²⁸

It is the contrast of freedom or liberty that our pericope begins within verse 19: “For though I am free with respect to all.” Once again, the Apostle Paul uses the concept

²⁵ Bailey, *Paul through Mediterranean Eyes*, 259.

²⁶ Deasley, *1 Corinthians*, 160.

²⁷ Jay Green, ed., *The Interlinear Bible: Hebrew - Greek - English with Strong's Concordance Numbers Above Each Word* (London, UK: Hendrickson, 2011).

²⁸ Blount et al., *True to Our Native Land*, 291.

of freedom, but in a nuanced interpretation. Instead of “freedom to serve,” he speaks of his freedom from obligation to others. In light of his freedom from obligation, he states that he willingly made himself a servant to all, that He may “win” more of them (NRSV). The Greek word translated as “win” is *kerdaino*, which means to win but more often means “to gain” in a relational sense.²⁹ The Apostle Paul uses the same verb in his letter to the church at Philippi, where he states, “I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain (*kerdaino*) Christ” (Phil 3:8). He is not trying to win Jesus or persuade Jesus, but to join in missional partnership with Jesus. Likewise, the Apostle’s statement in verse 19 that is described as winning does not refer to persuading but to a missional partnership based upon a common mission.³⁰

Verse 19 is understood to be paired with the second sentence of verse 22 in a ring composition.³¹ Verse 22 reinforces verse 19 by stating, “I have become all thing to all people that I might by all means save some” (NRSV). This is translated in the First Nations Version as “I look for common ground with everyone, so that I can tell them the good story that will make them whole and set them free.”³² Winning people and saving people has the emphasis on the agent of winning and saving. Gaining people into a

²⁹ Green, *The Interlinear Bible*.

³⁰ Michelle Reyes, *Becoming All Things: How Small Changes Lead to Lasting Connections Across Cultures* (Grand Rapids, MI: Zondervan, 2021), 22.

³¹ Bailey, *Paul through Mediterranean Eyes*, 259.

³² Terry M Wildman, trans., *First Nations Version: An Indigenous Translation of the New Testament* (Downers Grove, IL: InterVarsity Press, 2021), 514.

relationship and sharing the good story to help people become whole is centered on the people in the community and their transformation.

In verse 20, Paul continues to break down what it means to be a servant of all. He specifically states that to those of Jewish heritage he became “as a Jew.” To those under the law (another name for Jewish believers), he states he “became as one under the Law.” This is further reinforced in the first sentence of verse 22 in the ring composition, where it states, “To the weak I became weak, so that I may win the weak.” The understanding of those members of the community of Jewish heritage as weak is found in his writings to the church in Rome, where the Jewish members were a persecuted minority with few civil and political rights.³³ Since Paul was Jewish, it is important to understand that when he stated he “became as,” he was not talking about identity, but in ethos and in solidarity.

Verse 21 is in the center of the ring composition and speaks of relating to “those outside the law” by “becoming as one outside the law so that I might win those outside the law.” Similar to verse 19, the word translated as “win” is better understood as “gain” in a relational sense. Understanding the divisions and identities within the Corinthian community allows Apostle Paul to specifically speak of serving and relating to each of them, and in a sense, serving everyone.

Verse 23 summarizes the motif for intentionally using his freedom to identify and serve the various groups and identities within the Corinthian community. The Apostle states, “I do it all for the sake of the gospel, so that I may share in its blessings.” The First Nations translation again clarifies the focus as being less about the individual blessings

³³ Plummer, Robert L. “Imitation of Paul and the Church’s Missionary Role in 1 Corinthians,” *Journal of the Evangelical Theological Society* 44 (2001): 226–230.

than the collective mission: “I do all of this so I can tell everyone the good story, so that together we may share in its blessings.”³⁴ Many commentators have noted that the Greek word for *blessings* is not found in the manuscripts.³⁵ The NEB translates the phrase “All this I do for the sake of the gospel, to bear my part in proclaiming it.”³⁶ In this translation, the motif is not blessings but responsibility to the good news, which is consistent with the preceding thought in verse 16, where Paul states, “If I proclaim the gospel, this gives me no ground for boasting, for an obligation is laid on me, and woe to me if I do not proclaim the gospel.”

The word “gospel” (*euangelion*) is used eleven times in the first letter to the Corinthians. It is used sixty-seven times in the New Testament, with Paul penning it sixty times.³⁷ While it literally means “good news,” it had become a term to designate a dogma of the early church.³⁸ Paul would later in the letter define the gospel as that which is “of first importance,” or the greatest priority (I Cor 15:1-5). He would describe the gospel formula in four distinct lines that appear to be a more detailed version of two-line statements that are seen throughout the New Testament (Acts 17:3, 2 Cor 5:15b; 1 Thess 4:14; 2 Tim 2:8; Rev 2:8) that simply focus on the death and resurrection of Jesus.³⁹ The four-line definition in I Corinthians 15:3-6 reads:

Christ died for our sins in accordance with the scriptures,

³⁴ Wildman, *First Nations Version*, 591.

³⁵ Horsley, *1 Corinthians*, 145.

³⁶ Deasley, *1 Corinthians*, 160.

³⁷ Donald A. Carson, *The Cross and Christian Ministry: An Exposition of Passages from 1 Corinthians* (Grand Rapids: Baker, 1993), 70.

³⁸ Deasley, *1 Corinthians*, 226.

³⁹ Horsley, *1 Corinthians*, 217.

He was buried,
 He was raised on the third day, in accordance with the scriptures,
 He appeared to Cephas, then to the twelve.

The gospel is given in a creed-like approach, in the sense that it could be repeated and meditated upon.⁴⁰ Of interest to the Corinthian community was not only the tenets of what constituted the good news but also the implication of the gospel for them. Apostle Paul wrote to the church in Rome, “I am not ashamed of the gospel; it is the power of God for salvation to everyone who has faith, to the Jew first and also to the Greek” (Rom 1:16). Implied within the proclamation of the good news is God’s power for salvation, received through faith, for all people. The First Nations Version translates this verse to say, “It [the good story] has Creator’s power to set free and make whole.”⁴¹ The good news is not simply a creedal statement but the agency of God’s mission to liberate and make whole, both individually and corporately.⁴² The universal application of the gospel is central to the gospel (Col 1:19), and Paul writes to the church in Ephesus, as translated by the FNV, “This mystery is that the people of all Nations have equal share in the blessings promised to the tribes of Wrestles-with-Creator (Israel). They have full membership in the same body and are included in the promise through the Chosen One as told in the good story.”⁴³

This understanding of the gospel as liberating and welcoming is essential to understanding why it would be motivation for Paul to seek the solidarity of the

⁴⁰ Horsley, *I Corinthians*, 216.

⁴¹ Wildman, *First Nations Version*, 528.

⁴² Mark DeYmaz, *Disruption: Repurposing the Church to Redeem the Community* (Nashville, TN: Thomas Nelson, 2017), 55.

⁴³ Wildman, *First Nations Version*, 662.

Corinthian community. It was not simply to get them saved or to “win them to Christ” but to “gain” their participation in the community as a result of the gospel. Participation in community among ethnically, nationally, and socially diverse people is a sign that the gospel’s power is being realized.

The goal of the letter is solidarity within the diverse community as well as a sense of community that was to be in direct conflict with the aristocratic and imperial culture of the Corinthian community at large.⁴⁴ An important aspect of developing solidarity among diverse people is the intentionality of its leadership to prioritize solidarity as its collective vision and empowered mission.⁴⁵

While we cannot be sure of Apostle Paul’s insight into community building, it is certain that he approached the Corinthian community with a deep desire to heal a contentious and fractured community, motivated by the gospel.⁴⁶ Contemporary scholars have used multiple paradigms of community development to understand how Paul approached the Corinthian community and their lack of solidarity. Understanding his insight helps to illuminate what it means to be “all things to all people” beyond the oversimplified understanding that Paul simply accommodated the culture of whoever was present to gain an audience.⁴⁷

⁴⁴ Horsley, *1 Corinthians*, 42.

⁴⁵ David Winston Swanson, *Rediscipling the White Church: From Cheap Diversity to True Solidarity* (Downers Grove, IL: IVP, an imprint of InterVarsity Press, 2020), 21.

⁴⁶ Mark Reasoner, *The Strong and the Weak: Romans 14:1–15:13 in Context* (SNTSMS 103; Cambridge: Cambridge University Press, 1999), 45–58.

⁴⁷ Donald A. Carson, “Pauline Inconsistency: Reflections on 1 Corinthians 9.19–23 and Galatians 2.11–14,” *The Churchman* 100 (1986), 33.

Social Identity Theory

The central theme and motif of the first letter to the Corinthians is communal solidarity.⁴⁸ To promote solidarity, the Apostle sought to convey a sense of social identity, which is broadly defined as “the understanding of who we are and of who other people are, and reciprocally, other people’s understanding of themselves and of others.”⁴⁹ The process of social identity formation involves social categorization, identification, and comparison. Categorization is the process of putting people in definable groups within a given social context.⁵⁰ Identification is defining oneself or group by particular ethos, values, status, and boundaries. It has been described as defining “us.”⁵¹ In defining “us,” we enter the last aspect of the social identification process called comparison, where we ultimately define “them.”⁵²

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⁴⁸ Deasley, *1 Corinthians*, 41.

⁴⁹ Kar Yong Lim, *Metaphors and Social Identity Formation in Paul’s Letters to the Corinthians* (Eugene, OR: Pickwick Publications, 2017), 45.

⁵⁰ Lim, *Metaphors and Social Identity Formation*, 46.

⁵¹ Lim, *Metaphors and Social Identity Formation*, 46.

⁵² Lim, *Metaphors and Social Identity Formation*, 46.

⁵³ Wayne A. Meeks, Allen R. Hilton, and H. Gregory Snyder, *In Search of the Early Christians: Selected Essays* (New Haven, CT: Yale University Press, 2002), 85–110.

⁵⁴ Lim, *Metaphors and Social Identity Formation*, 37.

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It is used to help non-relatives understand one another as they would their biological siblings.

Apostle Paul uses familial language when he speaks to them as children, occupying both paternal and maternal oversight (I Cor 3:1-2; I Cor 4:14-21, I Cor 7:12-16).⁵⁸ Paul is appealing to family identity and the respect given to parents while also communicating his affection towards them.

Paul uses religious and biological metaphors to help the Corinthians understand their identity.⁵⁹ He speaks of being God’s temple both in body and in community (I Cor 3:16-17; I Cor 6:19). Temples are considered sacred in both Jewish and Hellenistic cultures and helped the Corinthian believers understand that they were sacred and that their community was the dwelling place of the Holy Spirit.⁶⁰ Paul uses the metaphor of

⁵⁵ Lim, *Metaphors and Social Identity Formation*, 57.

⁵⁶ Lim, *Metaphors and Social Identity Formation*, 65.

⁵⁷ Lim, *Metaphors and Social Identity Formation*, 66.

⁵⁸ Lim, *Metaphors and Social Identity Formation*, 100.

⁵⁹ Lim, *Metaphors and Social Identity Formation*, 140.

⁶⁰ Lim, *Metaphors and Social Identity Formation*, 101.

the church as the body of Christ (I Cor 12) to speak of identity, connection, and interdependence. In that light, to be a servant to all (I Cor 9:19) is to recognize that we are dependent and reliant upon one another.

Cultural Intelligence

Cultural intelligence (CQ) is defined as the capability to function effectively across a variety of cultural contexts, such as ethnic, generational, and organizational cultures.⁶¹ Sociologist David Livermore suggests that cultural intelligence focuses more on communication and function in various contexts rather than simply the understanding of preferences of different cultures, often referred to as cultural competence.⁶²

CQ is composed of four capacities that are related yet unique. CQ drive, or motivation, is interest and confidence in functioning in culturally diverse settings. CQ knowledge is the knowledge and awareness of how cultures and contexts differ. CQ strategy alludes to one's degree of planning when entering a cultural context that is different from one's own. CQ action is the ability to adapt behavior appropriately for different cultures.

In our pericope, Paul demonstrates a very high CQ in all four areas. He demonstrates a well-integrated perspective that appreciates similarities and differences

⁶¹ Livermore, *The Cultural Intelligence Difference*, 16.

⁶² Livermore, *The Cultural Intelligence Difference*, 17.

among people and is not threatened by the differences; he simply aims to adapt and learn.⁶³

Power Dynamics

Considerable effort is made by Apostle Paul in the first letter to the Corinthians to establish his authority as an Apostle, particularly in the context immediately preceding the studied pericope (I Cor 9:1-18). What has been debated is the means to which he would use the authority. Power can be defined as authority exercised, but the question remains: to what ends?⁶⁴ Power can be broadly defined in three different ways: Power-over, Power-to, and Power-with.⁶⁵ Power-over is described as a dominating, asymmetric wielding of power that has the ability to limit and coerce the actions and choices of others.⁶⁶ Power-to is the authority shared within a community to act collectively.⁶⁷ It is based in part in effective communication, communal trust, and missional solidarity.⁶⁸ Power-with is authority exercised by empowering others to be the agents of change.⁶⁹

⁶³ L. Imai and M.J. Gelfand, "The Culturally Intelligent Negotiator: The Impact of Cultural Intelligence on Negotiation Sequences and Outcomes," *Organizational Behavior and Human Decision Process* 112:83-89.

⁶⁴ Ehrensperger, *Paul and the Dynamics of Power*, 34.

⁶⁵ Ehrensperger, *Paul and the Dynamics of Power*, 62.

⁶⁶ Ehrensperger, *Paul and the Dynamics of Power*, 21.

⁶⁷ Ehrensperger, *Paul and the Dynamics of Power*, 22.

⁶⁸ Ehrensperger, *Paul and the Dynamics of Power*, 23.

⁶⁹ Ehrensperger, *Paul and the Dynamics of Power*, 29.

There was a strong social hierarchy throughout the first century Roman Empire, and with it came an incredibly polarized power dynamic.⁷⁰ The church at Corinth wrestled with those dynamics as they encountered their own challenges with imperial culture and dynamics internally.⁷¹ Of particular importance was the large number of slaves and former slaves who were part of the population of Corinth and their role in a powerless, “sociocultural domain” that was exploited but depended upon for production.⁷²

Paul does not appear to desire to dominate the Corinthians, and he endeavors to approach the situation in a “power-to” orientation.⁷³ Although he could rely on his authority alone to motivate them, he appeals to social identity, solidarity, and missional clarity.⁷⁴ He does not use his authority to dominate but releases that authority to serve (I Cor 9:19). Paul clearly has the leadership of Jesus in mind when he is sharing power, as he writes in his letter to the church at Philippi (Phil 2:1-11). Paul does empower a few individuals, but that does not appear to be his emphasis in the first letter to the Corinthians (I Cor 16: 15-19).

Privilege is a dimension of status that gives access to resources, including power.⁷⁵ Privilege is a key concept in understanding who has the ability to leverage

⁷⁰ Robert J. Myles, ed., *Class Struggle in the New Testament* (Lanham, MD: Lexington Books-Fortress Academic, 2019), 210.

⁷¹ Horsley, *I Corinthians*, 43.

⁷² Myles, *Class Struggle in the New Testament*, 210.

⁷³ Ehrensperger, *Paul and the Dynamics of Power*, 61.

⁷⁴ Ehrensperger, *Paul and the Dynamics of Power*, 62.

⁷⁵ Dominique DuBois Gilliard, *Subversive Witness: Scripture’s Call to Leverage Privilege* (Grand Rapids, MI: Zondervan, 2021), 19.

influence and power within the community. The Apostle clearly leverages his privilege, both within the community and in society, to promote solidarity (I Cor 9:1-19).

Trauma-Sensitive Approaches

The understanding of trauma-sensitive leadership is a very recent discipline, but its practices are not.⁷⁶ To be trauma-sensitive, or crisis-contemplative, is to be aware of the traumatic experiences of the individuals in your community as well as the community as a whole.⁷⁷ According to Dr. Jennifer Baldwin, “Traumatic wounding occurs when a person’s or communities’ vulnerabilities exceed their internal and external resources of support and stabilization.”⁷⁸ That sensitivity leads to four commitments for pastoral response to both individuals and communities. First, there must be acceptance of bodily, emotional, and mental responses to trauma. Second, there must acceptance of the trauma narrative as told by those who have been traumatized. Third, there must be acceptance of complexity and multiplicity of the human psyche and spirit that allows resilience in some areas and brokenness in others. Fourth, there must be a paradigm offered that strongly supports human resiliency.⁷⁹

Apostle Paul shares with the church at Corinth the extent of his sufferings and trauma (2 Cor 1:5-11). His willingness to share was to provide hope and to again develop a deeper sense of solidarity. Sharing his own trauma narratives would undoubtedly

⁷⁶ Baldwin, *Trauma-Sensitive Theology*, 12.

⁷⁷ Holmes, *Crisis Contemplation*, 22.

⁷⁸ Baldwin, *Trauma-Sensitive Theology*, 32.

⁷⁹ Baldwin, *Trauma-Sensitive Theology*, 19.

resonate with those who have been traumatized. This ideally builds upon the solidarity of the group and develops a sense of identity as victims of trauma. To “become as” is not only relating to them culturally, but also to their woundedness.

Foundational Relationship the Doctoral Project

The text’s revelation of the Apostle’s approach to a culturally diverse community has insight for community building in a rapidly diversifying contemporary context.⁸⁰ Specifically, Paul’s understanding of the use and release of privilege for missional effectiveness, his ability to re-imagine social identity, his understanding of cultural practices and processes (cultural competency), and his demonstration of community empathy and intimacy (trauma sensitivity) form a model for missional success in cosmopolitan communities of the twenty-first century. It also provides an alternative community culture that does not seek to diminish individual identities but builds a new reality based upon Jesus and informed by the cultural, ethnic, and religious practices of the people of a community.⁸¹

⁸⁰ Dustin W. Ellington, “Imitating Paul’s Relationship to the Gospel: 1 Corinthians 8.1-11.1,” *Journal for the Study of the New Testament* 33, no. 3 (March 2011): 315; Peter Richardson, “Pauline Inconsistency: I Corinthians 9:19–23 and Galatians 2:11–14,” *New Testament Studies* 26, no. 3 (April 1980): 350.

⁸¹ Curtiss Paul DeYoung et al., *Becoming like Creoles: Living and Leading at the Intersections of Injustice, Culture, and Religion* (Minneapolis, MN: Fortress Press, 2019), 21.

CHAPTER THREE

HISTORICAL FOUNDATIONS

Historical Subject

Maria W. Stewart was one of the earliest Free Black public speakers and one of the most underappreciated and unknown contributors to the development of Black hermeneutical approaches, as well as Black and women's rights advocacy.¹ Among Maria Stewart's unique distinctions was that her audiences were both Black and White, slave and free in the American antebellum period.²

This chapter is organized into two broad sections. The initial analysis centers around the person of Maria Stewart, specifically on her history, career, and context. The importance of the influence of other antebellum abolitionists on her work will be reviewed. The second section will center on her work, both sermons and writings, that help inform the doctoral project. Maria Stewart is one of the earliest Black writers to use a style of sermon called a jeremiad.³ The importance of this form will be reviewed, along with its utility beyond her lifetime.

¹ Valerie C. Cooper, *Word, Like Fire: Maria Stewart, the Bible, and the Rights of African Americans*, Carter G. Woodson Institute Series (Charlottesville, VA: University of Virginia Press, 2011), 8.

² Cooper, *Word, Like Fire*, 8.

³ James H. Moorhead, *American Apocalypse: Yankee Protestants and the Civil War 1860-1869* (New Haven, CT: Yale University Press, 1978), 44.

Among the significant theological influences upon Maria Stewart was personal piety and purity. While being prophetic in tone, there is a significant emphasis on holiness and righteousness within her writing. Maria Stewart considered personal holiness a means of developing authority.⁴ The development of moral and spiritual authority was foundational for her advocacy and her approach to community power dynamics.

The content of Stewart's messages was heavily based upon Biblical texts. In fact, there is little known of her appearance or life experiences, as she always answered critics and questions with Biblical texts.⁵ This focus, as well as her demonstrated high regard for scripture, revealed that her primary audience was comprised of Christian people. Additionally, her nearly exclusive use of Pauline texts contrasts her with many of her contemporaries.⁶ Maria Stewart wrote fearlessly and tirelessly regarding the suffering of Black people.⁷ Interestingly, her identification with the suffering of her people did little to diminish her prophetic zeal toward Black people regarding their need for personal holiness. Her messages and articles intertwined the character of God as a God of justice and judgement with the empowerment of Black people through personal holiness and self-determination.⁸ Both streams sought the vindication and liberation of Black people.

⁴ C. Henderson, "Sympathetic Violence: Maria Stewart's Antebellum Vision of African American Resistance," *MELUS: Multiethnic Literature of the United States* 38, no. 4 (December 1, 2013): 58, <https://doi.org/10.1093/melus/mlt051>.

⁵ Cooper, *Word, like Fire*, 3620.

⁶ Lisa M. Bowens, *African American Readings of Paul: Reception, Resistance, and Transformation* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2020), 141.

⁷ Cooper, *Word, Like Fire*, 103.

⁸ Jane Duren, "Maria Stewart: A Black Voice for Abolition," *Feminist Theology* 2020, Vol. 29(1) 6–17.

Her sensitivity to the suffering and trauma of Black people was a prominent part of her writings.

History

Maria Stewart was born in Hartford, Connecticut, in 1803 to freed Blacks.⁹ She was orphaned at the age of five and then lived in the household of a “Clergyman.”¹⁰ From her writings, she reveals that she was denied an education until her teenage years, when she ran away from home to attend “Sabbath Schools.”¹¹ It was in these Sabbath schools that Maria was taught to read using the Bible almost exclusively as her text. While little is known about her life and education other than what can be gleaned from her writings themselves, she admits, “During the years of childhood and youth, the Bible was the book most studied; and now . . . my heart is most generally meditating upon its divine truths.”¹²

Maria married at the age of twenty-three but was widowed by twenty-six.¹³ Her marriage took her to Boston, where she would meet and be heavily influenced by another free Black abolitionist, David Walker. Walker wrote what was considered a “dangerous

⁹ Bowens, *African American Readings of Paul*, 138.

¹⁰ Cooper, *Word, like Fire*, 8.

¹¹ Cooper, *Word, Like Fire*, 8.

¹² Sue E. Houchins, ed., *Spiritual Narratives*, Schomburg Library of Nineteenth-Century Black Women Writers (New York, NY: Oxford University Press, 1988), 84.

¹³ Bowens, *African American Readings of Paul*, 138.

pamphlet” in 1829, commonly known as *David Walker’s Appeal*.¹⁴ Walker’s appeal is based upon scripture, emphasizing the equality of humanity, the duty to love, and the duty to share love.¹⁵ His style was confrontational and fiery, which provoked strong and varied responses from Black and White readers. Unfortunately, he died in 1830, and both his life and death had a profound effect upon Maria.¹⁶

After her own dramatic conversion experience in 1831, Maria began to speak publicly to audiences of Black, White, and mixed men and women and was one of the earliest known female public speakers.¹⁷

Maria Stewart had a significant influence on many Black female leaders in the antebellum period. In order to appreciate her influence and how it was formative to womanist and Black theologies, it is crucial to read her writings through the lens of the time instead of modern thought. In 1831, she shared “Religion and the Pure Principles of Morality, the Sure Foundation on Which We Must Build.” There she stated:

From the moment I experienced the change, I felt a strong desire, with the help and assistance of God, to devote the remainder of my days to piety and virtue, and now possess that spirit of independence, that, were I call upon, I would willingly sacrifice my life for the cause of God and my brethren. All the nations of the earth are crying out for Liberty and Equality. Away, away with tyranny and oppression! And shall Africa’s sons be silent any longer. Far be it from me to recommend to you, either to kill, burn, or destroy. But I would strongly recommend to you, to improve your talents; let not one lie buried in the earth. Show forth your powers

¹⁴ David Walker, *David Walker’s Appeal, in Four Articles, Together with a Preamble to the Coloured Citizens of the World, but in Particular, and Very Expressly, to Those of the United States of America*, rev. ed. with an introduction (New York, NY: Hill & Wang, 1995).

¹⁵ Cheryl Jeanne Sanders, *Empowerment Ethics for a Liberated People: A Path to African American Social Transformation* (Minneapolis, MN: Fortress Press, 1995), 29.

¹⁶ Cooper, *Word, Like Fire*, 100.

¹⁷ Cooper, *Word, like Fire*, 1053.

of the mind. Prove to the world that though Black your skins as shades of night, your hearts are pure, your souls are white.¹⁸

Ultimately, her career would encompass nearly forty-five years of speaking and writing in abolitionist and Black empowerment circles. Maria preached a prophetic word to Black and White audiences with hope for justice, transformation, and, ultimately, community.

The Jeremiad

Scholars have argued that the jeremiad is one of the earliest genres of uniquely American literature.¹⁹ It is described as “a prophetic denunciation of present conduct and forewarning of coming apocalypse,” using the Bible and other documents of civil importance, such as the Declaration of Independence.²⁰ Uniquely, the form uses scripture to promote prevailing American mythology, such as being a chosen nation or an exceptional nation.²¹ The jeremiad is named for the Hebrew prophet Jeremiah, who prophesied during the fall of the ancient kingdom of Judah and the destruction of its sacred temple. Jeremiah continually warned the people of Judah against disobedience and connected their disobedience with the ultimate destruction of Judah and the temple.²² Dating back to the early Puritans, the jeremiad was used to warn people of the

¹⁸ Cooper, *Word, Like Fire*, 1070.

¹⁹ David W. Blight, *Frederick Douglass' Civil War: Keeping Faith in Jubilee* (Baton Rouge, LA: Louisiana State Univ. Press, 1989), 105.

²⁰ Cooper, *Word, like Fire*, 4138.

²¹ Cooper, *Word, Like Fire*, 4138.

²² Wilson Jeremiah Moses, *Black Messiahs and Uncle Toms: Social and Literary Manipulations of a Religious Myth*, rev. ed. (University Park, PA: Pennsylvania State University Press, 1993), 30.

distinctiveness and greatness of their calling and the impending forfeiture and punishment due to being disobedient to formative covenants.²³

The jeremiad assumes several things: First, that a covenantal chosen people exists. For Jeremiah, this was the people of Judah. For Maria Stewart, it was the Christian people of the United States.²⁴ Secondly, it assumes that the chosen people have a specific mission that is only possible with obedience to the terms of the covenant. Puritans understood that the new world of North America was their “promised land” and that through their deep adherence to Christian piety they were agents sent to develop a new society.²⁵ This connection of piety—which originated in sixteenth century England—with missional success, and its converse connection of disobedience with suffering, was a prominent feature of Maria Stewarts writings and speeches.^{26, 27} The concept of exceptionalism or chosen-ness of American Christians was also central to the established civil religion of the antebellum period.²⁸ America’s mission and mythology of being a chosen people was the primary unifying tenet of an emerging American civil faith.²⁹ The

²³ Cooper, *Word, like Fire*, 4143.

²⁴ Cooper, *Word, Like Fire*, 4143.

²⁵ Richard T. Hughes, Robert N. Bellah, and Molefi Kete Asante, *Myths America Lives by: White Supremacy and the Stories That Give Us Meaning*, 2nd ed. (Urbana, IL: University of Illinois Press, 2018), 228.

²⁶ Hughes, Bellah, and Asante, *Myths America Lives by*, 227.

²⁷ Cooper, *Word, like Fire*, 4143.

²⁸ Blight, *Frederick Douglass’ Civil War*, 104.

²⁹ Cooper, *Word, like Fire*, 4144.

jeremiad was the chief instrument for communicating chosen-ness, particularly its connection to the divine mission of establishing a covenantal community.³⁰

The jeremiad was adopted by African Americans, reaching its greatest popularity in the antebellum preaching of Frederick Douglass and during the twentieth century civil rights movement, as exemplified by Dr. Martin Luther King Jr.³¹ The jeremiad, once within the African American religious experience, framed the pain and suffering of Black people as a consequence of Christians' failure to live up to civil and sacred covenantal ethos. This presented a two-edged sword for most White antebellum Christians. On one hand, it often supported their concept of being special, chosen, and exceptional. On the other hand, there was judgement, often depicted using violent Old Testament imagery.³² That fear of violence was an ever-present thought in the eyes of slaveholder, which in turn often led to restrictions toward Black slaves.³³

The jeremiad uses both Old and New Testament imagery, often emphasizing those that revealed violent judgments. While David Walker advocated for violence by the hand of the slaves themselves, Maria Stewart did not encourage slaves towards violence against slaveholders.³⁴

³⁰ Hughes, Bellah, and Asante, *Myths America Lives By*, 265.

³¹ Cooper, *Word, like Fire*, 4155.

³² Cooper, *Word, Like Fire*, 4159.

³³ Erin Blakemore, "How Two Centuries of Slave Revolts Shaped American History," *National Geographic*, November 8, 2019, <https://www.nationalgeographic.com/history/article/two-centuries-slave-rebellions-shaped-american-history>.

³⁴ Cooper, *Word, like Fire*, 4273.

The effect of the jeremiad was to encourage those who were suffering while challenging the entire nation. Maria Stewart was one of the first African Americans to use this form and appropriate it to the African American tradition and struggle. It is the connection to identity and exceptionalism that makes the use of the jeremiad a tool for community solidarity.

Personal Piety and Unity

In Maria Stewart's essay entitled "Religion and the Pure Principles of Morality, the Sure Foundation on Which We Must Build," she writes: "Never, no, never will the chains of slavery and ignorance burst, till we become united as one, and cultivate among ourselves the pure principles of piety, morality, and virtue."³⁵ Maria often equated the bondage of slavery and the limitations of ignorance as partners. It was common for abolitionists of her era to proclaim the brutality of the slave system as the cause of the predicament, but Maria not only cast a prophetic gaze at the system of slavery but also provoked Black people, whether slave or free, to empower themselves through personal piety in order to be instruments of God's justice and righteousness:

Have mercy on the benighted sons and daughters of Africa. Grant that we may soon become so distinguished for our moral and religious improvements, that the nations of the earth may take knowledge of us; and grant that our cries may come up before thy throne like holy incense.³⁶

Maria Stewart connected moral authority to being a conduit of God's grace. She tightly bound the destruction of slavery and national unity with the ability of Black

³⁵ Cooper, *Word, Like Fire*, 1092.

³⁶ Cooper, *Word, Like Fire*, 1092.

people to demonstrate “Christian love.”³⁷ It is this connection between personal piety and the expression of love that kept her teachings from advocating violence. This is a significant departure from her mentor, David Walker, who described violence as a moral obligation.³⁸

Maria Stewart preached to White and Black audiences with the same message of piety that leads to unity. She acknowledges that it is the lack of unity within Black communities that hindered their ability for greatness and allowed no room for excuses.³⁹ At one point, Maria Stewart preached that there are “no” people more unkind to their own than those of African heritage. While centering her call on communal love, respect and piety, she exempted no one from this responsibility.⁴⁰

The call to unity, expressed by Maria Stewart, is not one of ethnic or national pride, like that of David Walker, but of Christian love.⁴¹ This is a very important distinction when understanding the genesis of her message of unity. This unity, based upon love, is reminiscent of Jesus’ call to his disciples to understand unity as a sign of authenticity (Jn 17:23).

Judgment Against America

Antebellum Free Black writer David Walker wrote,

³⁷ Henderson, “Sympathetic Violence,” 56.

³⁸ Henderson, “Sympathetic Violence,” 56.

³⁹ Cooper, *Word, Like Fire*, 1181.

⁴⁰ Marilyn Richardson *Maria W. Stewart: America’s First Black Woman Political Writer* (Bloomington, IN: Indiana University Press, 1987), 99.

⁴¹ Henderson, “Sympathetic Violence,” 157.

Though our cruel oppressors and murderers, may treat us more cruel, as Pharaoh did the Children of Israel, yet the God of the Ethiopians, has been pleased to hear our moans in consequence of oppression, and the day of our redemption from abject wretchedness draweth near, when we shall be enabled, in the most extended sense of the word, to stretch forth our hand to the Lord our God.⁴²

David Walker's influence upon Maria Stewart was unmistakable.⁴³ Like David Walker, she often used the Exodus narrative as well as Ethiopianism which is best described as a form of romanticized racialization that was popularized by pan-African leaders such as Martin Delaney and Alexander Crummel in the late nineteenth century. It spoke of God's ancient and prophetic relationship with the Ethiopian people as found in Psalm 68:31: "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God." David Walker had written and taught that the God of the Bible is a God of justice and is revealed as God of Ethiopians.⁴⁴ Ethiopia became a narrative for Black people, whether in Africa or its diaspora. Maria Stewart found inspiration in this text, but unlike others who promoted Ethiopianism, she had no desire to go to Africa. She writes, "If the colonizationists are real friends to Africa, let them spend the money which they collect, in erecting a college to educate her injured sons in this land of gospel light and liberty."⁴⁵

The call of God, according to Maria Stewart, was a call toward national unity, not to recolonize Africa. In deference to her mentor, Maria Stewart preached a judgment that was not a violent revolution but an eternal spiritual recompense of suffering and

⁴² Walker, *David Walker's Appeal*, 2.

⁴³ Cooper, *Word, Like Fire*, 3985.

⁴⁴ Allen Dwight Callahan, *The Talking Book: African Americans and the Bible* (New Haven, CT: Yale University Press, 2008), 143.

⁴⁵ Cooper, *Word, Like Fire*, 4012.

damnation.⁴⁶ It is unclear whether or not the death of her mentor, which has long been suspected was a murder, had the effect of dampening her use of violent imagery, but she found a prophetic voice that uses scripture to pronounce the curses and the consequences of the nation's cruelty.

Maria Stewart and Scripture

Literacy in a Black woman in antebellum United States was incredibly rare.⁴⁷ Maria Stewart's use of scripture was not just competent; she demonstrated a mastery of the scriptures. Analyses of her writings show a propensity for Pauline texts, which were often avoided by her abolitionist peers due to the fact that they were often misappropriated to enforce racial suppression and oppression.⁴⁸ Maria Stewart frequently appealed to her listeners to turn to the "religion of Jesus," most often describing this using explicitly Pauline phrases and teaching.⁴⁹ This approach offered a completely different hermeneutical approach from those who were accustomed to hearing the epistles of Paul to prove white supremacy or Black inferiority.⁵⁰

⁴⁶ Jane Duran, "Maria Stewart: A Black Voice for Abolition," *Feminist Theology* 29, no. 1 (September 2020): 10, <https://doi.org/10.1177/0966735020944896>.

⁴⁷ Cooper, *Word, Like Fire*, 2487.

⁴⁸ Bowens, *African American Readings of Paul*, 141.

⁴⁹ Bowens, *African American Readings of Paul*, 141.

⁵⁰ Bowens, *African American Readings of Paul*, 142.

Maria Stewart appropriated scripture as the means for transformational change in those who apply them. She consistently used scripture to connect identity, praxis, and mission.⁵¹

Maria Stewart and Advocacy for Women

A majority of Maria Stewart's writings were addressed to women, though she did not hesitate to address men as well.⁵² Within the fledgling evangelical movement, women were given limited access to public speaking.⁵³ Most nineteenth century ministers, both White and Black, were itinerant and promoted women's right to lead and speak based upon Scriptural revelation, not natural rights like those touted by leading secular feminists of their era.⁵⁴ The Victorian "Cult of True Womanhood" was a prominent mythological framework, fully endorsed by the nineteenth century American Christian church, that supposed that homebound white women were the epitome of what it meant to be a woman.⁵⁵ This paradigm illuminates an intersectionality where Black women were triply subjugated according to race, class, and gender. Due to the triple stigmatization of Black women, Black women preachers often found themselves at odds

⁵¹ Shirley W. Logan, *We Are Coming* (Carbondale, IL: Southern Illinois University Press, 1999), 23.

⁵² Bowens, *African American Readings of Paul*, 143.

⁵³ Christine Leigh Heyrman, *Southern Cross: The Beginnings of the Bible Belt*, (New York, NY: Alfred A. Knopf, 1997), 26.

⁵⁴ Cooper, *Word, Like Fire*, 2981.

⁵⁵ Cooper, *Word, Like Fire*, 3038.

with Black male Church leaders, leading to frequent independent and non-denominational itinerancy.⁵⁶

Maria Stewart wrote,

What if I am a woman; is not the God of ancient times the God of these modern days? Did he not raise up Deborah, to be a mother, and a judge in Israel? Did not Queen Esther save the lives of the Jews?⁵⁷

She argued that she and other women deserved the right to speak and lead by Biblical authority and precedent. Interestingly, she also supported some of the ideals of the Cult of True Womanhood by reinforcing the responsibilities of women in the home and even honoring White women as an ideal to emulate. This reflects her emphasis on piety and the cultural manifestation of its expression in the nineteenth century.

Nevertheless, her message to Black women promoted piety, empowerment and self-reliance:

Why cannot we do something to distinguish ourselves and contribute some of our hard earnings that would reflect honor upon our memories, a cause our children to arise and call us blessed. Shall it any longer be said of the daughters of Africa, they have no ambition, they have no force? By no means. Let every female heart become united and let us raise a fund ourselves; and at the end of one year and a half, we might be able to lay the corner-stone for the building of a High School, that the higher branches of knowledge might be enjoyed by us; and God would raise us up, and enough to aid us in our laudable designs.⁵⁸

Summary

⁵⁶ Milton Sernett, ed., *African American Religious History: A Documentary Witness* (Durham, NC: Duke University Press, 1999), 202.

⁵⁷ Cooper, *Word, Like Fire*, 3291.

⁵⁸ Cooper, *Word, Like Fire*, 3416.

Maria Stewart was an early evangelist displaying cultural competency in an incredibly racially polarized era of American history. Her ability to understand the antebellum Protestant ethic while speaking to diverse audiences, from enslaved Black men and women to educated white leaders, demonstrated cultural adaptation as well as a clear understanding of the dynamics of power and privilege.

Similar to the Apostle Paul, who desired to become all things to all people for the sake of the gospel, Maria Stewart demonstrated an incredible sense of courage, cultural competency and insight in the way she shared the gospel, a gospel that centered on the reconciliation of all people with God and with one another through Jesus.

Maria Stewart's refining of the American jeremiad demonstrated her ability to modify communication styles in order to connect with diverse audiences.⁵⁹ The power of the jeremiad rested upon the hearer identifying with the chosen nation. Her emphasis on unity through love is echoed today in the contemporary movement to develop multicultural, multiracial, and socially diverse congregations.⁶⁰

The moral authority with which she invokes justice is derived from the scriptures.⁶¹ She claimed to speak with an authority that was divine. This implies that unity is not simply to reduce violence or to provide liberation, but that it was God's desire and vision. Solidarity within diverse communities of faith must be intentional and missional in order to be sustained.⁶²

⁵⁹ Cooper, *Word, Like Fire*, 4155.

⁶⁰ Francis Chan, *Until Unity* (Colorado Springs, CO: David C Cook, 2021), 65.

⁶¹ Bowens, *African American Readings of Paul*, 143.

⁶² Mark DeYmaz, *Re:MIX: Transitioning Your Church to Living Color* (Nashville, TN: Abingdon Press, 2016), 17.

Maria Stewart sought unity through personal piety in loving community. The term made popular by Rev. Martin Luther King Jr, “beloved community,” best fits her understanding of the ultimate goal. Womanist theologian Chanequa Walker-Barnes describes beloved community as “liberated people in transformed relationships creating a new world together.”⁶³ Community development and solidarity are Biblical themes, particularly in the Pauline epistles, which Maria Stewart emphasized in her writings.⁶⁴

This doctoral project sought to identify the specific competencies that those leading and informing diverse congregations must possess for missional effectiveness. Maria Stewart demonstrated use of social identity theory, cultural intelligence, trauma-informed ministry, intersectionality, and prophetic and visionary communication in an era in which she would have been a most unlikely leader. Her example remains a study in cultural competency, particularly understanding and operating with the oppressive power dynamics of her era. Mixing religious and political rhetoric to drive a spiritual mandate for a political outcome, she dared to apply a holistic paradigm for community and national transformation.

In the antebellum period in which Maria ministered, the disciplines of social identity theory, cultural intelligence, trauma-informed pastoral counseling, and intersectionality were not developed. Maria’s understanding of overlapping power dynamics was unique for ministers of the antebellum age.⁶⁵ Her advocacy, in contrast to her mentor David Walker, included women and men and multiethnic audiences, and

⁶³ Chanequa Walker-Barnes, *I Bring the Voices of My People: A Womanist Vision for Racial Reconciliation* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2019), 195–97.

⁶⁴ Bowens, *African American Readings of Paul*, 143.

⁶⁵ Henderson, “Sympathetic Violence,” 57.

frequently identified the power dynamics inherent in the age. She is frequently identified as a proto-womanist theologian, as she understood the uniqueness of feminist appeal, the advocacy for racial equality, and the particularity Black women who faced a multilayered and multi-axial form of discrimination and oppression.

In addition, while not germane to this doctoral project, her insistence on non-violent resistance based upon Biblical exegesis is a preview of Martin Luther King Jr. in the civil rights movement nearly one hundred years later.⁶⁶ While David Walker used scripture to justify violence to obtain freedom and equality, she preferred to defer to the example of Jesus and the Greek scriptures emphasizing “love and kindness.”⁶⁷

What is not clear in looking at her brief writings is whether she was involved in congregational development and solidarity. In this doctoral project, the capacities of social identity theory, cultural intelligence, trauma-informed pastoral care, and intersectionality were modeled after the Apostle Paul’s approach to the congregation in Corinth as applied from his letters. His specific goal of the first letter was congregational solidarity and unity. Maria appears to use those same capacities for organizing and advocacy among incredibly diverse audiences.

Conclusion

Maria Stewart is one of the early nineteenth century Christian prophets. Although her writing career is brief by current standards, the courage to merely speak the prophetic voice as a Black woman in the 1820 is inspirational. She is considered the first woman to

⁶⁶ Henderson, “Sympathetic Violence,” 58.

⁶⁷ Henderson, “Sympathetic Violence,” 58.

publicly speak to mixed-gender crowds and carried on the prophetic work of David Walker. She is a forerunner of contemporary womanist theology, and one can definitely see seeds of liberation theology and a liberation hermeneutic in her writings. Her legacy will never be fully appreciated.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

Understanding of and intervention in the intra-community power dynamics were evident in the early intercultural churches, such as the community in Corinth, which was the recipient of the Apostle Paul's letters bearing their name. Paul carefully used power and authority to empower members of the community to serve one another.¹ Rather than relying on "power-over" or domination in his leadership, he often preferred a shared power methodology that demanded equity and, frequently, the renouncing of privilege.²

Intersectionality is a broad sociological concept that was introduced in Black feminist writings beginning in 1989 with law professor Kimberlé Crenshaw.³ The concepts of intersectionality preceded use of the word describing it for over one hundred years and can be found in the writings of Maria Stewart, Anna Julia Cooper, and Ida B. Wells, who passionately shared their unique experiences as Black women in multiple contexts and institutions.

Intersectional theology is the broad discipline of applying principles of intersectionality to our theological inquiry. This exploration is organized first to define

¹ Kathy Ehrensperger, *Paul and the Dynamics of Power: Communication and Interaction in the Early Christ-Movement*, Library of New Testament studies (London, UK: T&T Clark, 2009), 136.

² Ehrensperger, *Paul and the Dynamics of Power*, 186.

³ Grace Ji-Sun Kim and Susan M. Shaw, *Intersectional Theology: An Introductory Guide* (Minneapolis, MN: Fortress Press, 2018), 220.

the basic principles of intersectionality. Once defined, intersectionality will be explained as an analytical tool and then as a means of intervention into inequitable contexts. These approaches to intersectionality will then be applied to theology, specifically ecclesiological organization and mission. By looking at the history of liberative theological movements and their enhancement by the synergistic impulses of intersectional theological approaches, these ideas will be practically connected to leadership of intercultural communities through understanding and applying approaches inherent in intersectional theology.

Intersectionality

Intersectionality is an analytic approach that arose from liberative social movements over the past fifty years.⁴ Dr. Grace Ji-Sun Kim describes it this way:

Intersectionality is the recognition of the simultaneity of multiple social identities within interlocking systems of oppression—people experience always and at once their gender, race, sexual identity, ability, age, social class, nation, and religion, and those intertwined identities locate them in relation to structures of power and domination.⁵

She continues by stating that “intersectionality is a lens for understanding how gender, race, social class, sexual identity, and other forms of difference work concurrently to shape people and social institutions within multiple relationships of power.”⁶

Intersectionality analyzes intersecting and overlapping power dynamics and their influence upon social relations and community formation across diverse societies and

⁴ Kim and Shaw, *Intersectional Theology*, 50.

⁵ Kim and Shaw, *Intersectional Theology*, 50.

⁶ Kim and Shaw, *Intersectional Theology*, 227.

individual experiences.⁷ Intersectionality is an approach to viewing different sociological, political, and demographic categories in a way that allows understanding of the interrelatedness and complexity of their interactions, as well as their mutual influence upon one another.⁸ Intersectionality as a tool allows observers to account for multiple forms of difference simultaneously and understand how they shape people, social institutions, and movements within multiple relationships of power.⁹

Intersectionality is often applied across multiple fields in advocacy and academia. Its application, whether explicitly stated or not, is to promote justice in the broadest sense of equity and fairness, inclusivity, and socioeconomic and political equality.¹⁰ Vivian M. May described it thus:

[A] justice-oriented approach to be taken up for social analysis and critique, for political strategizing and organizing, for generating new ideas, and for excavating suppressed ones, all with an eye toward disrupting dominance and challenging systemic inequality.¹¹

Intersectionality paradigms allow diverse perspectives on complex experiences.¹² Essentially, intersectionality assumes that individuals and groups experience varied intersecting systems of privilege, oppression, and domination.¹³ Intersectional analysis is

⁷ Patricia Hill Collins and Sirma Bilge, *Intersectionality (Key Concepts)*, 2nd ed. (Cambridge, UK: Polity Press, 2020), 225.

⁸ Audre Lorde, *Sister Outsider: Essays and Speeches* (Feasterville Trevoise, PA: Crossing Press, 1984), 111.

⁹ Kim and Shaw, *Intersectional Theology*, 231.

¹⁰ Kim and Shaw, *Intersectional Theology*, 247.

¹¹ Vivian M. May, *Pursuing Intersectionality, Unsettling Dominant Imaginaries* (New York, NY: Routledge, Taylor & Francis Group, 2015), 228.

¹² Hill Collins and Bilge, *Intersectionality*, 18.

¹³ Kim and Shaw, *Intersectional Theology*, 92.

based upon six foundational concepts.¹⁴ The first concept is that social equality is due to multiple factors that may be simultaneous or consecutive. Importantly, the experience is not stacked or additive. For instance, it is not the oppression that is experienced via one's ethnicity plus the oppression that comes with one's gender plus the oppression or privilege that comes with one's social location. Instead, intersectionality explains one's unique social situation in a unique context to be all of the experiences of ethnicity, gender, and social standing as well as none of them.

The second foundation of intersectional analysis is that it is essentially an evaluation of power. Power is understood to be constructed, maintained, and distributed at the intersections of multiple domains of power.¹⁵ Intersectionality is based upon the understanding that social inequality is the result of interactions of difference within and between social institutions.¹⁶ Intersectional analysis requires examining interactions across the realms of structural, disciplinary, cultural, and interpersonal power.¹⁷ The structural domain of power refers to that held by social institutional sectors such as housing, education, healthcare, and government.¹⁸ Thus, outcomes and experiences can be partially explained by understanding the intersection of multiple types of structural power. Hill uses the awarding of the FIFA World Cup as an analysis of the interactions between broad structural powers such as capitalism and nationalism.¹⁹ The domain of

¹⁴ Hill Collins and Bilge, *Intersectionality*, 25.

¹⁵ Kim and Shaw, *Intersectional Theology*, 386.

¹⁶ Kim and Shaw, *Intersectional Theology*, 336.

¹⁷ Kim and Shaw, *Intersectional Theology*, 336.

¹⁸ Hill Collins and Bilge, *Intersectionality*, 26.

¹⁹ Hill Collins and Bilge, *Intersectionality*, 27.

culture is the power of cultural authority and ideological identity in understanding power dynamics.²⁰ The disciplinary domain of power deals with how rules and regulations are applied to people based upon ethnicity, race, socioeconomic class, ability, nation, and so on.²¹ Critical legal theory seeks to understand disparate legal outcomes by analyzing the outcomes across multiple differences. The interpersonal domain of power seeks to understand individuals' experience of combined structural, cultural, and disciplinary power.²² An example of this is the gendered differences in response to racism. All four domains are useful for understanding social inequity.

The third foundation is described as relationality. Relationality allows for the tension of multiple explanations for the interconnections and interactions across power dynamics.²³

The fourth foundation is social context. All power relations require a specific and unique context that is historical, social, intellectual, political, and religious. This allows analysis to consider the distinctiveness of a given context and apply limits to the generality of a given observation.²⁴

The fifth foundation is complexity. As a form of critical analysis, intersectionality often produces divergent results that introduce further complexity into the topic being

²⁰ Hill Collins and Bilge, *Intersectionality*, 29.

²¹ Hill Collins and Bilge, *Intersectionality*, 30.

²² Hill Collins and Bilge, *Intersectionality*, 32.

²³ Kim and Shaw, *Intersectional Theology*, 391.

²⁴ Bonnie Thronton Dill, "Work at the intersections of Race, Gender, Ethnicity, and Other Dimensions of Difference in Higher Education," *Connections: Newsletter for the Consortium on Race, Gender, & Ethnicity*, 2002, 5.

studied.²⁵ While traditional liberation theologies tend to have “single axis” thinking, intersectional approaches allow a both/and/neither lens that attempts to describe the complexities of operating from positions of dominance and oppression simultaneously. Intersectionality rejects single-axis analysis for a multivariate analysis that allows for further complexity and diversity in understanding. This has immense implications for intersectional analysis regarding theology as it allows and even encourages tension with multiple, even contradicting, possibilities.

The sixth foundation is justice. As stated previously, the goal of analysis and praxis is dismantling oppressive systems and increasing equity, equality, and inclusivity.²⁶

Intersectional Theology

Intersectionality helps prevent theologians from underestimating overlapping social systems in order to better reflect reality and yield a fuller expression of Biblical texts. Without application of intersectional paradigms, new theologies assuming dominant cultures are developed uncritically. Intersectional theology begins with prioritizing social location and its influence upon theologies. That priority manifests from the recognition of the impossibility of completely universalizing theologies and the resulting need for multiple theological perspectives in order to appropriately understand the depths of diverse experiences.²⁷

²⁵ Hill Collins and Bilge, *Intersectionality*, 226.

²⁶ Kim and Shaw, *Intersectional Theology*, 391.

²⁷ Elisabeth Schussler Fiorenza, *Sharing Her Word: Feminist Biblical Interpretation in Context* (Boston, MA: Beacon, 1998), 106

Intersectional theology understands that unique social locations cause individuals to have differing relationships with power and authority depending on race, ethnicity, socioeconomic status, profession, nationality, sexuality, ability, age, and an almost endless categorization of social differences. Intersectional approaches allow theologians to consider a much more robust analysis of social interactions, whether they be historical, as in scripture, or in contemporary congregations or communities.²⁸

Intersectional theology has been described as a “theology of indeterminacy,” where the goal is not to find ultimate truths as much as to destabilize fixed understandings of theological truth by taking into consideration multiple and often competing statements of experiences, observations, and understandings across and within differences and evaluating those statements through a lens of justice.²⁹ Theologians employing an intersectional approach need to develop the discipline of holding multiple narratives and resisting merging them into the existing dominant narratives or diminishing nuances to encourage sameness.³⁰ One of the effects of holding multiple narratives and experiences and their intersections is that doing so brings marginalized voices and experiences into the center of the analysis.³¹

Because intersectional theology interrogates the role of social location across differences, it also confronts the role of social location for the theologians themselves.³²

²⁸ Kim and Shaw, *Intersectional Theology*, 1047.

²⁹ Kim and Shaw, *Intersectional Theology*, 1056.

³⁰ May, *Pursuing Intersectionality*, 221.

³¹ Kim and Shaw, *Intersectional Theology*, 1093.

³² Valerie Saiving, “The Human Situation: A Feminine View,” *The Journal of Religion* 40, no. 2 (1960): 109

For example, a researcher may acknowledge a feminist lens to her analysis but misappropriate the effect of her ethnicity, profession, or abilities in her analysis. additionally, theologians may also underestimate the degree to which the domination and oppression of their context influences their analysis.³³

Part of the genius of intersectionality is the questions that it poses to theologians in their understanding of the relationships being studied. The questions begin with understanding the dynamics of one's own social location and its implications for possible bias. Consideration of the theologian's interpretive community and training and their influence upon understanding the roles, relationships, and responsibilities of those being observed is next. Once that is considered, intersectional analysis asks whether the interpretive lens is single-axis or multi-axis thinking. This means a theologian may understand that they tend to observe using a paradigm such as Black liberation theology (single axis), but intersectionality requires a broadening of perspective to consider multiple, simultaneous approaches that take seriously the intersectionality of the community being observed or analyzed, such as through feminist, queer, mujerista, or traditional approaches.³⁴

One key concern that is foundational to all intersectional theological approaches is the analysis of the use of power.³⁵ This scrutiny of the use of power is both qualitative (how is power used) and distributive (where does the power reside).³⁶ This analysis

³³ Pui-lan Kwok, ed., *Hope Abundant: Third World and Indigenous Women's Theology* (Maryknoll, NY: Orbis Books, 2010), 168.

³⁴ Hill Collins and Bilge, *Intersectionality*, 1277.

³⁵ Lisa Isherwood, *Liberating Christ: Exploring the Christologies of Contemporary Liberation Movements* (Cleveland, OH: Pilgrim Press, 1999), 147.

³⁶ Kim and Shaw, *Intersectional Theology*, 1325.

pertains to how power is utilized in theological ideologies, texts, scripture, and organizations, with particular emphasis on issues of dominant and subordinate identities, their relationships, and their roles in interlocking systems of oppression.³⁷

Intersectionality helps to understand the power dynamics of communities of faith, particularly if the community is culturally diverse. Intersectionality analyzes power across several axes of difference and recognizes that each form of oppression is interrelated. Intersectionality recognizes how dismantling interconnected systems of discrimination requires an approach that recognizes the multiplicity of intersections.³⁸

The need is great for intersectional theology to go beyond simply identifying and recognizing patterns of inequities towards generating solutions towards achieving equity. This suggests that intersectionality and intersectional theology not only have an analytical aspect but also speak of praxis, or an “embodied” theology.³⁹ This praxis is an iterative process of action/intervention, reflection, and more action.⁴⁰ This is a perpetual movement from reflection to action and from injustice toward justice.

Intersectional theological interventions include movement from power-over (dominance) to power-with (distributed power to empower).⁴¹ This includes hermeneutical approaches that decenter the dominant understanding of a text or

³⁷ Kim and Shaw, *Intersectional Theology*, 1327.

³⁸ Kim and Shaw, *Intersectional Theology*, 102.

³⁹ Kwok, *Hope Abundant*, 186.

⁴⁰ Kim and Shaw, *Intersectional Theology*, 1366.

⁴¹ Ehrensperger, *Paul and the Dynamics of Power*, 22.

theological ideology. It also means leveraging identified people and systems of privilege to promote community solidarity.⁴²

Intersectional Theology and Intercultural Leadership Capacities

The difficulties of leading multiethnic, multicultural, and socially diverse congregations are myriad. Studies have demonstrated that without the ability to understand the intersectionality of systemic issues of inequality and injustice, congregations are not effectively pursuing Biblical justice.⁴³ This project seeks to establish the need for leaders of diverse congregations to apply intersectional theological analysis as well as praxis to promote solidarity and communal identity.

Numerous examples of the use of intersectional theological analysis and praxis can be found in the Greek scriptures. This project has been shaped by the Apostle Paul's approach to the Corinthian church as documented in his letter commonly entitled "I Corinthians." Considerable effort is made by Apostle Paul in the first letter to the Corinthians to establish his authority as an Apostle, particularly in the context immediately preceding the studied pericope (I Cor 9:1-18). What has been debated is the means to which he would use the authority. Power can be defined as authority exercised, but the question remains: to what ends?⁴⁴ Power can be broadly defined in three different ways: Power-over, Power-to, and Power-with.⁴⁵ Power-over is described as a dominating,

⁴² Dominique DuBois Gilliard, *Subversive Witness: Scripture's Call to Leverage Privilege* (Grand Rapids, MI: Zondervan, 2021), 27.

⁴³ Assata Zerai, "An Assessment of Afro Centricism, Color-Blind Ideology, and Intersectionality," *Race, Gender, & Class Journal* 18, no. 1/2 (2011): 254–72.

⁴⁴ Ehrensperger, *Paul and the Dynamics of Power*, 34.

⁴⁵ Ehrensperger, *Paul and the Dynamics of Power*, 62.

asymmetric wielding of power that literally has the ability to limit and coerce the actions and choices of others.⁴⁶ Power-to is the authority shared within a community to act collectively.⁴⁷ It is based in part in effective communication, communal trust, and missional solidarity.⁴⁸ Power-with is authority exercised by empowering others to be the agents of change.⁴⁹

There was a strong social hierarchy throughout the first century Roman Empire, and with it came an incredibly polarized power dynamic.⁵⁰ The church at Corinth wrestled with those dynamics as they encountered their own challenges with imperial culture and dynamics internally.⁵¹ Of particular importance was the large number of slaves and former slaves who were part of the population of Corinth and their role in a powerless, “sociocultural domain” that was exploited but depended upon for production.⁵²

Paul does not appear to desire to dominate the Corinthians, and he endeavors to approach the situation in a “power-to” orientation.⁵³ Although he could rely on his authority alone to motivate them, he appeals to social identity, solidarity, and missional

⁴⁶ Ehrensperger, *Paul and the Dynamics of Power*, 21.

⁴⁷ Ehrensperger, *Paul and the Dynamics of Power*, 22.

⁴⁸ Ehrensperger, *Paul and the Dynamics of Power*, 23.

⁴⁹ Ehrensperger, *Paul and the Dynamics of Power*, 29.

⁵⁰ Robert J. Myles, ed., *Class Struggle in the New Testament* (Lanham, MD: Lexington Books-Fortress Academic, 2019), 210.

⁵¹ Richard A. Horsley, *1 Corinthians*, Abingdon New Testament commentaries (Nashville, TN: Abingdon Press, 1998), 43.

⁵² Myles, *Class Struggle in the New Testament*, 210.

⁵³ Ehrensperger, *Paul and the Dynamics of Power*, 61.

clarity.⁵⁴ He does not use his authority to dominate but releases that authority to serve (I Cor 9:19). Paul clearly has the leadership of Jesus in mind when he is sharing power, as he writes in his letter to the church at Philippi (Phil 2:1-11). Paul does empower a few individuals, but that does not appear to be his emphasis in the first letter to the Corinthians (I Cor 16: 15-19). His focus is not on the nature of power, but the use of power for community solidarity and unity.⁵⁵

Privilege is a dimension of status that gives access to resources, including power.⁵⁶ Privilege is a key concept in understanding who has the ability to leverage influence and power within a community. The Apostle clearly leverages his privilege, both within the community and in society, to promote solidarity (I Cor 9:1-19). The exploitation of privilege for the purpose of justice is one of the foundations of intersectional praxis.⁵⁷

The project is a case study looking at the pastoral leadership in an intercultural church. Interest is centered upon whether the pastoral leadership had knowledge and experience using the principles of intersectional theological analysis in understanding the power dynamics of the congregation and whether they applied intersectional theological praxis to promote community solidarity. The pastoral staff will be assessed using a tool entitled “Intercultural Leadership Capacity Scale” (ILCS) that measures knowledge and praxis of four different capacities that are modeled after the Apostle Paul’s approach to

⁵⁴ Max Weber, *The Theory of Social and Economic Organization* (Glencoe IL: The Free Press, 1957), 157.

⁵⁵ Horsley, *1 Corinthians*, 35.

⁵⁶ Gilliard, *Subversive Witness*, 19.

⁵⁷ Hill Collins and Bilge, *Intersectionality*, 35.

the church at Corinth in the first century. The four capacities are social identity theory, cultural intelligence, trauma-informed pastoral care, and intersectional analysis. Upon taking the ILCS, the pastoral team will receive a three-hours seminar teaching them the principles of each identified intercultural leadership capacity. Six weeks later, the participants will retake the ILCS to look at predicted changes in both knowledge and praxis of each of the capacities.

The seminar that teaches the basics of intercultural leadership capacities is based upon the Biblical foundations analysis of the Apostle Paul's approach to the first century church in Corinth. Concentrating on the pericope found in I Corinthians 9:19-23 allows me to define each component and the Apostle Paul's use of each in promoting solidarity. Contemporary examples and application will be shared as well.

The ILCS was completed a second time six weeks later and the results were compared with the first ILCS. Individual comparison as well as entire group scores were analyzed and discussed.

For the purposes of this study, an intercultural church is a multicultural, multiethnic, socially diverse church where there is intentionality towards diversity in its charter, vision, or mission statement. For the purposes of our study, we are using the multiethnic criteria used by Emerson and Smith, where no one ethnic group makes up 80% of the congregation.⁵⁸ As stated before, intercultural churches are not only diverse, but all cultures and ethnicities are invited into the life and leadership of the community.

⁵⁸ Kevin D. Dougherty, Mark Chaves, and Michael O. Emerson, "Racial Diversity in U.S. Congregations, 1998–2019," *Journal for the Scientific Study of Religion* 59, no. 4 (December 2020): 652.

Intentionally, we are performing the case study on a church that has pastoral staff that reflects the ethnic and racial diversity of the congregation.

Leaders were assessed with the goal of ascertaining their understanding of their social location, social identity, and participation in the life of the church as it relates to their approach towards ministry.

The hypothesis of this project is that leaders of intercultural congregations must understand social identity theory, cultural intelligence, trauma-informed pastoral care and intersectionality to promote organizational solidarity.

The analysis sought to understand if leaders of the New Hope Free Methodist Church utilize intersectional analysis and praxis in promoting community solidarity. We will also have insight into whether New Hope leaders understand the power dynamics of the congregation and whether those dynamics are understood to be important.

New Hope Free Methodist Church is located in the urban heart of Rochester, New York. New Hope was begun in 1991 by Pastor Dehlia Nueshwander-Oliver. The church was initially planted as an intentionally multiethnic urban church. At the ten-year mark, the church had grown to over 200 members, with 70% members identifying as White, 20% as Latinx, and 10% identifying as Black. In 2007, the church received a transfer of Free Methodist members from central African nations as a result of an immigration initiative and grew by seventy adult members from Rwanda, Congo, Burundi, and Uganda.

Currently, the church has about 150 adult members, 25% who identify as Black, 5% as Latinx, 65% as White, and 5% who are of mixed and Asian heritage.

The current pastor has been leading New Hope for the past eight years. He identifies as a White male and heterosexual. He has a staff of four associate pastors. Two are paid and two are volunteer. Three of the associate pastors identify as Black and one as White. Two are female, two male. All four identify as heterosexual.

This writer was the lead pastor at New Hope from 2008 through 2014, however most participants in the project were not part of the leadership team between 2008 and 2014 except for the current lead pastor.

Summary

As stated previously, the key concern to all intersectional theological approaches is the analysis of the use of power.⁵⁹ The use of power is both qualitative (how is power used) and distributive (where does the power reside).⁶⁰ This analysis pertains to how power is utilized in theological ideologies, texts, scripture, and organizations, with particular emphasis on issues of dominant and subordinate identities, their relationships, and their roles in interlocking systems of oppression.⁶¹ Intersectionality helps to understand the power dynamics of communities of faith, particularly if the community is culturally diverse, making its understanding and application invaluable to leadership capacity.

⁵⁹ Isherwood, *Liberating Christ*, 147.

⁶⁰ Kim and Shaw, *Intersectional Theology*, 1325.

⁶¹ Kim and Shaw, *Intersectional Theology*, 1327.

CHAPTER FIVE

INTERDISCIPLINARY FOUNDATIONS

The development of multicultural, multiethnic, and socially diverse communities requires specific leadership competencies to promote and sustain community solidarity. Too often, diverse communities remain highly segregated internally, with members practicing homophily.¹ The early Christian communities, particularly those in urban settings, resisted the desire to develop intra-community cultural silos.² Early church communities that were able to develop a hybrid expression of identities and that sought to understand a new type of connection while never diminishing the social identities of its members are referred to as *intercultural churches*.³ Intercultural churches cannot exist without intentionality in regards to understanding the cultural, socioeconomic, ethnic, and power dynamics of its members.⁴ This doctoral project hypothesizes that effective leadership of intercultural communities of faith is strongly informed by cultural competency, social identity theory, trauma-sensitive theology, and an understanding and

¹ Grace Ji-Sun Kim and Susan M. Shaw, *Intersectional Theology: An Introductory Guide* (Minneapolis, MN: Fortress Press, 2018), .

² Scot McKnight, *A Fellowship of Differents: Showing the World God's Design for Life Together* (Grand Rapids, MI: Zondervan, 2016), 22.

³ Natalie K. Watson, *Introducing Feminist Ecclesiology* (Eugene, OR: Wipf & Stock, 1996), 49.

⁴ María Pilar Aquino and María José Rosado-Núñez, eds. *Feminist Intercultural Theology: Latina Explorations for a Just World* (Maryknoll, NY: Orbis Books, 2007), 101.

application of intersectionality, specifically the awareness of intercultural power dynamics.

Appreciation and appropriation of power dynamics were evident in the early intercultural churches, such as the community in Corinth, which was the recipient of the Apostle Paul's letters bearing their name. Paul carefully used power and authority to empower members of the community to serve one another.⁵ Rather than relying on "power-over" or domination in his leadership, he often preferred a shared power methodology that demanded equity and, frequently, the renouncing of privilege.⁶ Several scholars have referred to this type of power as transformative power. Transformative power is based upon trust of the leader who seeks to empower others so that the need for the display of authority is eliminated.⁷

Cultural competency is described as the ability to communicate and function in cross-cultural situations and contexts.⁸ Critical cultural competency combines the functional capabilities of cultural competency with the power dynamic analysis that includes identifying systemic issues of power, privilege, and oppression.⁹ Critical culturally competent leaders use intersectional tools to both identify and manage people with unique social locations and identities within a community by introducing

⁵ Kathy Ehrensperger, *Paul and the Dynamics of Power: Communication and Interaction in the Early Christ-Movement*, Library of New Testament studies (London, UK: T&T Clark, 2009), 136.

⁶ Ehrensperger, *Paul and the Dynamics of Power*, 186.

⁷ John Howard Schütz, *Paul and the Anatomy of Apostolic Authority*, The New Testament Library (Louisville, KY: Westminster John Knox Press, 2007), 107.

⁸ Curtiss Paul DeYoung et al., *Becoming like Creoles: Living and Leading at the Intersections of Injustice, Culture, and Religion* (Minneapolis, MN: Fortress Press, 2019), 60.

⁹ Patricia St. Onge et al., *Embracing Cultural Competency: A Roadmap for Nonprofit Capacity Builders*, 2009, 192, accessed April 25, 2022, <http://www.vlebooks.com/vleweb/product/openreader?id=none&isbn=9781618589279>.

sociopolitical and historical realities into the organizational or community culture itself.¹⁰

When used constructively, critical cultural competency is understood to be “a response to oppression and colonization that restores identity and engenders self-acceptance, heals and humanizes individuals and communities, and revolutionizes societies.”¹¹

Critical educational theorist Beth Applegate identifies three foundational principles for organizations that seek the use of transformative power via a critical cultural competence paradigm. First critical cultural competence must be understood as a way of being or a worldview.¹² Thus it is more a reflection of organizational culture than an individual perspective. Secondly, critical cultural competency promotes intersectionality as multiple perspectives that are held and valued.¹³ Lastly, critical cultural competency expects and promotes social change.¹⁴

Intersectionality

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¹⁰ St. Onge et al., *Embracing Cultural Competency*, 193.

¹¹ DeYoung et al., *Becoming like Creoles*, 59.

¹² St. Onge et al., *Embracing Cultural Competency*, 204.

¹³ St. Onge et al., *Embracing Cultural Competency*, 208.

¹⁴ St. Onge et al., *Embracing Cultural Competency*, 212.

¹⁵ Anna Carastathis, *Intersectionality: Origins, Contestations, Horizons* (Lincoln, NE: University of Nebraska Press, 2016), 75.

and those intertwined identities locate them in relation to structures of power and domination.¹⁶

She continues by stating that “intersectionality is a lens for understanding how gender, race, social class, sexual identity, and other forms of difference work concurrently to shape people and social institutions within multiple relationships of power.”¹⁷

Intersectionality analyzes intersecting and overlapping power dynamics and their influence upon social relations and community formation across diverse societies and individual experiences.¹⁸ Intersectionality is an approach to viewing different sociological, political, and demographic categories in a way that allows understanding of the interrelatedness and complexity of their interactions, as well as their mutual influence upon one another.¹⁹ Intersectionality as a tool allows observers to account for multiple forms of difference simultaneously and understand how they shape people, social institutions, and movements within multiple relationships of power.²⁰

Intersectionality is often applied across multiple fields in advocacy and academia. Its application, whether explicitly stated or not, is to promote justice in the broadest sense of equity and fairness, inclusivity, and socioeconomic and political equality.²¹ Vivian M. May described it thus:

¹⁶ Kim and Shaw, *Intersectional Theology*, 50.

¹⁷ Kim and Shaw, *Intersectional Theology*, 227.

¹⁸ Ange-Marie Hancock, “Intersectionality as a Normative and Empirical Paradigm,” *Politics and Gender* 3, no. 2 (2007), 248-264.

¹⁹ Patricia Hill Collins and Sirma Bilge, *Intersectionality (Key Concepts)*, 2nd ed. (Cambridge, UK: Polity Press, 2020), 225.

²⁰ Kim and Shaw, *Intersectional Theology*, 231.

²¹ Kim and Shaw, *Intersectional Theology*, 247.

[A] justice-oriented approach to be taken up for social analysis and critique, for political strategizing and organizing, for generating new ideas, and for excavating suppressed ones, all with an eye toward disrupting dominance and challenging systemic inequality.²²

Intersectionality paradigms allow diverse perspectives on complex experiences.²³

Essentially, intersectionality assumes that individuals and groups experience varied intersecting systems of privilege, oppression, and domination.²⁴ Intersectional analysis is based upon six foundational concepts.²⁵ The first concept is that social equality is due to multiple factors that may be simultaneous or consecutive. Importantly, the experience is not stacked or additive. For instance, it is not the oppression that is experienced via one's ethnicity plus the oppression that comes with one's gender plus the oppression or privilege that comes with one's social location. Instead, intersectionality explains one's unique social situation in a unique context to be all of the experiences of ethnicity, gender, and social standing, as well as none of them. For example, a middle class, cis-gendered, heterosexual Black woman in the midst of predominantly White institution of higher learning may express discriminatory behavior due to her ethnicity and gender. However, her experience is not as simple as a summation of those individual social locations. It is unique to the effects of being both Black and a woman which, depending on the community culture, can be more gendered racism or racist genderism. Continuing with the example, there is uniqueness in that there may be no appreciated genderism or

²² Vivian M. May, *Pursuing Intersectionality, Unsettling Dominant Imaginaries* (New York, NY: Routledge, Taylor & Francis Group, 2015), 228.

²³ Leslie McCall, "The Complexity of Intersectionality," *Signs: Journal of Women in Culture and Society* 30, no. 3 (2005), 1773.

²⁴ Kim and Shaw, *Intersectional Theology*, 92.

²⁵ Hill Collins and Bilge, *Intersectionality*, 25.

racism in that context, implying that the power dynamic may be more influenced by a component of her social location, or none of these.

The second foundation of intersectional analysis is that it is essentially an evaluation of power. Power is understood to be constructed, maintained and distributed at the intersections of multiple domains of power.²⁶ Intersectionality is based upon the understanding that social inequality is the result of interactions of difference within and between social institutions.²⁷ Intersectional analysis requires examining interactions across the realms of structural, disciplinary, cultural, and interpersonal power.²⁸ The structural domain of power refers to that held by social institutional sectors such as housing, education, healthcare, and government.²⁹ Thus, outcomes and experiences can be partially explained by understanding the intersection of multiple types of structural power. Hill uses the awarding of the FIFA World Cup as an analysis of the interactions between broad structural powers such as capitalism and nationalism.³⁰ In this example, the needs of the capitalistic system (need to develop a profit) was often at odds with nationalistic goals of the pride of hosting, regardless of the cost. The domain of culture is the power of cultural authority and ideological identity in understanding power dynamics.³¹ The disciplinary domain of power deals with how rules and regulations are

²⁶ Nikol G Alexander-Floyd, "Disappearing Acts: Reclaiming Intersectionality in the Social Sciences in a Post-Black Feminist Era," *Feminist Formations* 24, no. 1 (2012): 11.

²⁷ Kim and Shaw, *Intersectional Theology*, 336.

²⁸ Kim and Shaw, *Intersectional Theology*, 336.

²⁹ Kimberle Crenshaw, "Race, Reform, and Retrenchment: Transformation and Legitimation in Antidiscrimination Law," *Harvard Law Review* 101, no. 7 (1988): 1331-87.

³⁰ Hill Collins and Bilge, *Intersectionality*, 27.

³¹ Hill Collins and Bilge, *Intersectionality*, 29.

applied to people based upon ethnicity, race, socioeconomic class, ability, nation, and so on.³² Critical legal theory seeks to understand disparate legal outcomes by analyzing the outcomes across multiple differences. The interpersonal domain of power seeks to understand individuals' experience of combined structural, cultural, and disciplinary power.³³ An example of this is the gendered differences in response to racism. All four domains are useful for understanding social inequity.

The third foundation is described as relationality. Relationality allows for the tension of multiple explanations for the interconnections and interactions across power dynamics.³⁴ An example would be the disparate outcomes of SAT scores among Black and White students, where multiple explanations exist regarding the disparity.

The fourth foundation is social context. All power relations require a specific and unique context that is historical, social, intellectual, political, and religious. This allows analysis to consider the distinctiveness of a given context and apply limits to the generality of a given observation.³⁵

The fifth foundation is complexity. As a form of critical analysis, intersectionality often produces divergent results that introduce further complexity into the topic being studied.³⁶ While traditional liberation theologies tend to have "single axis" thinking, intersectional approaches allow a both/and/neither lens that attempts to describe the complexities of operating from positions of dominance and oppression simultaneously.

³² Hill Collins and Bilge, *Intersectionality*, 30.

³³ Hill Collins and Bilge, *Intersectionality*, 32.

³⁴ Kim and Shaw, *Intersectional Theology*, 391.

³⁵ Hill Collins and Bilge, *Intersectionality*, 391.

³⁶ Hill Collins and Bilge, *Intersectionality*, 226.

Intersectionality rejects single-axis analysis for a multivariate analysis that allows for further complexity and diversity in understanding. This has immense implications for intersectional analysis regarding theology as it allows and even encourages tension with multiple, even contradicting, possibilities.

The sixth foundation is justice. As stated previously, the goal of analysis and praxis is dismantling oppressive systems and increasing equity, equality, and inclusivity.³⁷

Intersectionality and the Project Hypothesis

The difficulties of leading multiethnic, multicultural, and socially diverse congregations are myriad. Studies have demonstrated that without the ability to understand the intersectionality of systemic issues of inequality and injustice, congregations are not effectively pursuing Biblical justice.³⁸ To develop an authentic intercultural community, intersectional analysis and praxis are essential to promote solidarity.³⁹ This is accomplished through cultural competency and deconstructing power differentials.⁴⁰ This project seeks to establish that effective leaders of diverse congregations are culturally competent, using intersectional theological analysis and praxis to promote solidarity and communal identity.

³⁷ Kim, *Intersectional Theology*, 391.

³⁸ Zerai, “An Assessment of Afro Centricism, Color-Blind Ideology, and Intersectionality,” 269.

³⁹ Grace Ji-Sun Kim, *Intercultural Ministry: Hope for a Changing World*, (Prussia, PA: Judson Press, 2017), 1236.

⁴⁰ Kim, *Intercultural Ministry*, 1022.

Intersectionality and Biblical Foundations

The Apostle Paul wrote the letter we call I Corinthians with pastoral concern for multiple issues that had arisen in the young Corinthian church community.⁴¹ The tone of the letter suggests that he was responding to specific concerns raised by the Corinthians in communications that have now been lost.⁴² The overarching theme of I Corinthians is the solidarity and mutual edification of the entire community.⁴³ Among the many issues faced by the Corinthian church was the challenge of establishing orthopraxis in an incredibly culturally, socially, ethnically, and even religiously diverse community. Issues regarding sexuality, marriage, worship practices, gender roles, and power dynamics were not simply moral concerns; each had ethics that were deeply informed by one's culture, experiences, and religious paradigms.⁴⁴

Considerable effort is made by Apostle Paul in the first letter to the Corinthians to establish his authority as an Apostle, particularly in the context immediately preceding the studied pericope (I Cor 9:1-18). What has been debated is the means to which he would use the authority. Power can be defined as authority exercised, but the question remains: to what ends?⁴⁵ Power can be broadly defined in three different ways: Power-

⁴¹ Brian K. Blount et al., eds., *True to Our Native Land: An African American New Testament Commentary* (Minneapolis, MN: Fortress Press, 2007), 276.

⁴² Alex R. G. Deasley, *1 Corinthians*, New Beacon Bible Commentary (Kansas City, MO: Beacon Hill Press of Kansas City, 2021), 33.

⁴³ Richard A. Horsley, *1 Corinthians*, Abingdon New Testament commentaries (Nashville, TN: Abingdon Press, 1998), 42.

⁴⁴ Kathy Ehrensperger, *That We May Be Mutually Encouraged: Feminism and the New Perspective in Pauline Studies* (New York, NY: T&T Clark International, 2004), 27-42.

⁴⁵ Ehrensperger, *Paul and the Dynamics of Power*, 34.

over, Power-to, and Power-with.⁴⁶ Power-over is described as a dominating, asymmetric wielding of power that has the ability to limit and coerce the actions and choices of others.⁴⁷ Power-to is the authority shared within a community to act collectively.⁴⁸ It is based in part in effective communication, communal trust, and missional solidarity.⁴⁹ Power-with is authority exercised by empowering others to be the agents of change.⁵⁰

There was a strong social hierarchy throughout the first century Roman Empire, and with it came an incredibly polarized power dynamic.⁵¹ The church at Corinth wrestled with those dynamics as they encountered their own challenges with imperial culture and dynamics internally.⁵² Of particular importance was the large number of slaves and former slaves who were part of the population of Corinth and their role in a powerless, “sociocultural domain” that was exploited but depended upon for production.⁵³

Paul does not appear to desire to dominate the Corinthians, and he endeavors to approach the situation in a “power-to” orientation.⁵⁴ Although he could rely on his authority alone to motivate them, he appeals to social identity, solidarity, and missional

⁴⁶ Ehrensperger, *Paul and the Dynamics of Power*, 62.

⁴⁷ Ehrensperger, *Paul and the Dynamics of Power*, 21.

⁴⁸ Ehrensperger, *Paul and the Dynamics of Power*, 22.

⁴⁹ Erik H. Erikson, *Identity: Youth and Crisis* (London: Faber&Faber, 1968), 107.

⁵⁰ Ehrensperger, *Paul and the Dynamics of Power*, 29.

⁵¹ Myles, *Class Struggle in the New Testament*, 210.

⁵² Horsley, *1 Corinthians*, 43.

⁵³ Sheila Briggs, “Paul on Bondage and Freedom in Imperial Roman Society,” in *Paul and Politics: Ekklesia, Israel, Imperium, Interpretation*, ed. Richard Horsley (Harrisburg, PA: Trinity Press International, 2000), 110.

⁵⁴ Ehrensperger, *Paul and the Dynamics of Power*, 61.

clarity.⁵⁵ He does not use his authority to dominate but releases that authority to serve (I Cor 9:19). Paul clearly has the leadership of Jesus in mind when he is sharing power, as he writes in his letter to the church at Philippi (Phil 2:1-11). Paul does empower a few individuals, but that does not appear to be his emphasis in the first letter to the Corinthians (I Cor 16: 15-19).

Privilege is a dimension of status that gives access to resources, including power.⁵⁶ Privilege is a key concept in understanding who has the ability to leverage influence and power within the community. The Apostle clearly leverages his privilege, both within the community and in society, to promote solidarity (I Cor 9:1-19).

Understanding Apostle Paul's approach to the intercultural community in first-century Corinth is one of the earliest examples of applying intersectional analysis and practice to promote community solidarity.

Intersectionality and Theology

Intersectionality helps prevent theologians from underestimating overlapping social systems to better reflect reality and yield a fuller expression of Biblical texts. Without application of intersectional paradigms, new theologies assuming dominant cultures are developed uncritically. Intersectional theology begins with prioritizing social location and its influence upon theologies. That priority manifests from the recognition of the impossibility of completely universalizing theologies and the resulting need for

⁵⁵ Ehrensperger, *Paul and the Dynamics of Power*, 62.

⁵⁶ Dominique DuBois Gilliard, *Subversive Witness: Scripture's Call to Leverage Privilege* (Grand Rapids, MI: Zondervan, 2021), 19.

multiple theological perspectives to appropriately understand the depths of diverse experiences.⁵⁷

Intersectional theology understands that unique social locations cause individuals to have differing relationships with power and authority depending on race, ethnicity, socioeconomic status, profession, nationality, sexuality, ability, age, and an almost endless categorization of social differences. Intersectional approaches allow theologians to consider a much more robust analysis of social interactions, whether they be historical, as in scripture, or in contemporary congregations or communities.⁵⁸

Intersectional theology has been described as a “theology of indeterminacy,” where the goal is not to find ultimate truths as much as to destabilize fixed understandings of theological truth by taking into consideration multiple and often competing statements of experiences, observations, and understandings across and within differences and evaluating those statements through a lens of justice.⁵⁹ Theologians employing an intersectional approach need to develop the discipline of holding multiple narratives and resisting merging them into the existing dominant narratives or diminishing nuances to encourage sameness.⁶⁰ One of the effects of holding multiple

⁵⁷ Kim and Shaw, *Intersectional Theology*, 1039.

⁵⁸ Kim and Shaw, *Intersectional Theology*, 1047.

⁵⁹ Jennifer Chun, George Lipsitz, and Young Shin, “Intersectionality as a Social Movement Strategy: Asian Immigrant Women Advocates,” *Signs: Journal of Women in Culture and Society* 38, no. 4, (2013): 920-921.

⁶⁰ May, *Pursuing Intersectionality*, 221.

narratives and experiences and their intersections is that doing so brings marginalized voices and experiences into the center of the analysis.⁶¹

Because intersectional theology interrogates the role of social location across differences, it also confronts the role of social location for the theologians themselves.⁶² For example, a researcher may acknowledge a feminist lens to her analysis but misappropriate the effect of her ethnicity, profession, or abilities in her analysis. Additionally, theologians may also underestimate the degree to which the domination and oppression of their context influences their analysis.⁶³

Part of the genius of intersectionality is the questions that it poses to theologians in their understanding of the relationships being studied. The questions begin with understanding the dynamics of one's own social location and its implications for possible bias. Consideration of the theologian's interpretive community and training and their influence upon understanding the roles, relationships, and responsibilities of those being observed is next. Once that is considered, intersectional analysis asks whether the interpretive lens is single-axis or multi-axis thinking. This means a theologian may understand that they tend to observe using a paradigm such as Black liberation theology (single axis), but intersectionality requires a broadening of perspective to consider multiple, simultaneous approaches that take seriously the intersectionality of the

⁶¹ Alison Bailey, "On Intersectionality and the Whiteness of Feminist Philosophy," *The Center Must Not Hold: White Women Philosophers on the Whiteness of Philosophy*, ed. George Yancy, (Landham, MD: Lexington Books, 2010), 60.

⁶² Kim and Shaw, *Intersectional Theology*, 1199.

⁶³ Pui-lan Kwok, ed., *Hope Abundant: Third World and Indigenous Women's Theology* (Maryknoll, NY: Orbis Books, 2010), 168.

community being observed or analyzed, such as through feminist, queer, mujerista, or traditional approaches.⁶⁴

One key concern that is foundational to all intersectional theological approaches is the analysis of the use of power.⁶⁵ This scrutiny of the use of power is both qualitative (how is power used) and distributive (where does the power reside).⁶⁶ This analysis pertains to how power is utilized in theological ideologies, texts, scripture, and organizations, with particular emphasis on issues of dominant and subordinate identities, their relationships, and their roles in interlocking systems of oppression.⁶⁷ Intersectionality helps to understand the power dynamics of communities of faith, particularly if the community is culturally diverse. Intersectionality analyzes power across several axes of difference and recognizes that each form of oppression is inter-related. Intersectionality recognizes how dismantling interconnected systems of discrimination requires an approach that recognizes the multiplicity of intersections.⁶⁸

The need is great for intersectional theology to go beyond simply identifying and recognizing patterns of inequities towards generating solutions for equity. This suggests that intersectionality and intersectional theology not only have an analytical aspect, but

⁶⁴ Hill Collins and Bilge, *Intersectionality*, 1277.

⁶⁵ Lisa Isherwood, *Liberating Christ: Exploring the Christologies of Contemporary Liberation Movements* (Cleveland, OH: Pilgrim Press, 1999), 147.

⁶⁶ Kim and Shaw, *Intersectional Theology*, 1325.

⁶⁷ Sumi Cho, Kimberle Crenshaw, and Leslie McCall, "Toward a Field of Intersectionality Studies: Theory, Applications and Praxis," *Signs: Journal of Women in Culture and Society* 38, no. 4 (2013): 785-810.

⁶⁸ Kathy Davis, "Intersectionality as Buzzword: A Sociology of Science Perspective on What Makes a Feminist Theory Successful," *Feminist Theory* 9, no. 1 (2008): 67-85.

also speak of praxis, or an “embodied” theology.⁶⁹ This praxis is an iterative process of action/intervention, reflection, and more action.⁷⁰ This is a perpetual movement from reflection to action and from injustice toward justice.

Intersectional theological interventions include movement from power-over (dominance) to power-with (distributed power to empower).⁷¹ This includes hermeneutical approaches that decenter the dominant understanding of a text or theological ideology. It also means leveraging identified people and systems of privilege to promote community solidarity.⁷²

Intersectionality and History

Maria Stewart was an early evangelist displaying cultural competency in an incredibly racially polarized era of American history. Her ability to understand the antebellum Protestant ethic while speaking to diverse audiences, from enslaved Black men and women to educated White leaders, demonstrated cultural adaptation as well as a clear understanding of the dynamics of power and privilege.

Similar to the Apostle Paul, who desired to become all things to all people for the sake of the gospel, Maria Stewart demonstrated an incredible sense of courage, cultural competency and insight in the way she shared the gospel, a gospel that centered on the reconciliation of all people with God and with one another through Jesus.

⁶⁹ Kwok, *Hope Abundant*, 186.

⁷⁰ Kim and Shaw, *Intersectional Theology*, 1366.

⁷¹ Ehrensperger, *Paul and the Dynamics of Power*, 22.

⁷² Gilliard, *Subversive Witness*, 27.

Maria Stewart's refining of the American jeremiad demonstrated her ability to modify communication styles in order to connect with diverse audiences.⁷³ Her emphasis on unity through love is echoed today in the contemporary movement to develop multicultural, multiracial, and socially diverse congregations.⁷⁴

The moral authority with which she invokes justice is derived from the scriptures.⁷⁵ She claimed to speak with an authority that was divine. This implies that unity is not simply to reduce violence or to provide liberation, but that it was God's desire and vision. Solidarity within diverse communities of faith must be intentional and missional in order to be sustained.⁷⁶

Maria Stewart sought unity through personal piety in loving community. The term made popular by Rev. Martin Luther King Jr, "beloved community," best fits her understanding of the ultimate goal. Womanist theologian Chanequa Walker-Barnes describes beloved community as "liberated people in transformed relationships creating a new world together."⁷⁷ Community development and solidarity are Biblical themes, particularly in the Pauline epistles, which Maria Stewart emphasized in her writings.⁷⁸

⁷³ Valerie C. Cooper, *Word, Like Fire: Maria Stewart, the Bible, and the Rights of African Americans*, Carter G. Woodson Institute Series (Charlottesville, VA: University of Virginia Press, 2011), 4155.

⁷⁴ Francis Chan, *Until Unity* (Colorado Springs, CO: David C Cook, 2021), 65.

⁷⁵ Lisa M. Bowens, *African American Readings of Paul: Reception, Resistance, and Transformation* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2020), 143.

⁷⁶ Mark DeYmaz, *Re:MIX: Transitioning Your Church to Living Color* (Nashville, TN: Abingdon Press, 2016), 17.

⁷⁷ Chanequa Walker-Barnes, *I Bring the Voices of My People: A Womanist Vision for Racial Reconciliation* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2019), 195–97.

⁷⁸ Bowens, *African American Readings of Paul*, 143.

The doctoral project sought to identify the specific competencies that those leading and informing diverse congregations must possess for missional effectiveness. Maria Stewart demonstrated cultural competency, cross-cultural collaboration, intersectional analysis, and prophetic and visionary communication in an era in which she would have been a most unlikely leader. Her example remains a study in cultural competency, particularly understanding and operating within the oppressive power dynamics of her era. Mixing religious and political rhetoric to drive a spiritual mandate for a political outcome, she dared to apply a holistic paradigm for community and national transformation.

Conclusion

Intersectionality is a framework for analyzing and intervening in intersecting power dynamics within a specific context.⁷⁹ The ability to develop intercultural congregations requires leadership that understands and brings equity to power differentials to promote missional unity and solidarity in identity. This doctoral project sought to demonstrate that principles of intersectional analysis and praxis are essential to developing, sustaining, and promoting an intercultural congregation.

In many ways, intersectional analysis is implied within the other three capacities studied in this doctoral project. Social identity theory describes the means of group inclusion and exclusion which in itself is a reflection of status and power. Cultural intelligence analyzes how groups understand and use power and the ability to understand

⁷⁹Jennifer C. Nash, "Home Truths on Intersectionality," *Yale Journal of Law and Feminism* 23 (2008): 445-70.

and function in the framework. Trauma-informed pastoral care understands the effect of wounding and its implications of powerlessness. All of these are influenced by the principles of intersectionality but represent distinct capacities and frameworks, needed to lead intercultural and diverse congregations towards unity and solidarity.

This doctoral project sought to develop the key leadership capacities for pastors leading intercultural works. For the purposes of this study, an intercultural church is a multicultural, multiethnic, socially diverse church where there is intentionality towards diversity in its charter, vision, or mission statement. For the purposes of our study, we are using the multiethnic criteria used by Emerson and Smith, where no one ethnic group makes up 80% of the congregation.⁸⁰ As stated before, intercultural churches are not only diverse, but all cultures and ethnicities are invited into the life and leadership of the community. For the purposes of this study, we are performing the case study on a church that has pastoral staff that reflect the ethnic and racial diversity of the congregation.

⁸⁰ Kevin D. Dougherty, Mark Chaves, and Michael O. Emerson, "Racial Diversity in U.S. Congregations, 1998–2019," *Journal for the Scientific Study of Religion* 59, no. 4 (December 2020): 652.

CHAPTER SIX

PROJECT ANALYSIS

Introduction

The project synthesis of “Evaluating Intercultural Leadership Capacities” began with reflecting upon my own ministry context and the burdens placed on my heart over nearly thirty years of ministry. Although my initial ministry experiences were in predominantly African American contexts, most of my pastoral ministry has been in multicultural, multiethnic, and socially diverse churches, conferences, and denominations. The beauty and the burden for the multicultural, multiethnic and socially diverse communities of faith, referred to as intercultural churches, informed the project direction.

As a conference superintendent in the Free Methodist Church, my broad responsibilities include coaching leaders and churches toward missional success. In the River Conference of the Free Methodist Church, where I am appointed, there are about seventy different churches located over eleven states, with the vast majority being ethnically homogenous while culturally diverse. A majority of the Free Methodist Church is White, with a growing number of churches having members of Latin decent and immigrating central African families but relatively few congregations primarily made up of African Americans. Additionally, the number of churches that are truly multiethnic—

using the definition of having no one ethnic group comprise over eighty percent of the worshippers—are less than twenty in number in the entire denomination.

As an African American leader in a predominantly White denomination, it has been my desire to help congregations extend grace beyond their cultural affinities to establish intercultural communities. My project began with the question of how to help mostly White churches develop a passion for intercultural churches, influenced by antebellum preacher Maria Stewart, who was one of the earliest Black ministers to speak to multiethnic audiences with the goal of promoting unity and speaking against the cruelty of slavery.¹

Interestingly, most leaders of intercultural churches are able to express the difficulty and frustration of what it takes to keep communities of diverse people united. While much of the literature on developing intercultural communities focuses on means to recruit those who are ethnically diverse, very little literature focuses on what it takes to promote community solidarity and unity. Congregational solidarity implies a common communal identity, mission, cultural appreciation, and commiserated experiences.²

Sociologists Christian Smith and Michael Emerson were able to show that White and African American leaders have different theological and cultural perspectives that literally prevent collaborative approaches to church development.³ In the search to find

¹ Valerie C. Cooper, *Word, Like Fire: Maria Stewart, the Bible, and the Rights of African Americans*, Carter G. Woodson Institute Series (Charlottesville, VA: University of Virginia Press, 2011), 3620.

² Andrew Sung Park, *Triune Atonement: Christ's Healing for Sinners, Victims, and the Whole Creation* (Louisville, KY: Westminster John Knox Press, 2009), 42.

³ Michael O. Emerson and Christian Smith, *Divided by Faith* (New York, NY: Oxford Press, 2000), 21.

models for intercultural church leadership, Paul's approach to the highly diverse community located in first century Corinth serves as a north star for the unique problem of how to promote solidarity among culturally diverse people groups.⁴

In the first letter to the church at Corinth, at least four different leadership capacities can be identified in the pericope found in I Corinthians 9:19-23. Those are the use of social identity theory, cultural intelligence, trauma-informed pastoral care, and understanding the unique power dynamics of the community (intersectionality). These four leadership capabilities make up the intercultural leadership capacities that are needed to promote congregational solidarity among diverse congregations.

The problem or originating question of this project was then formed to be "What are the leadership capacities that help to promote or optimize congregational solidarity in intercultural congregations?" The answer is use of each of the intercultural leadership capacities. The hypothesis of this project is that teaching leaders of intercultural churches the basics of each capacity will result in a greater knowledge and practice of intercultural leadership capacities that are associated with congregational solidarity. In a longer and larger study, a measure of congregational solidarity would be developed and monitored for the before and after effects of teaching the basics of intercultural leadership capacities. However, the restrictions of time for this project helped to focus on the effects of teaching the intercultural leadership capacities to pastors and leaders of an intercultural church and simply measuring that teaching's effect on their knowledge and practice of each capacity.

⁴ Alex R. G. Deasley, *1 Corinthians*, New Beacon Bible Commentary (Kansas City, MO: Beacon Hill Press of Kansas City, 2021), 41.

Methodology

Due to the relatively short timeline for this project, a case study of the cognitive and conative effects of a seminar on intercultural leadership capacities was completed.

A thorough literature review was conducted to identify instruments that assess knowledge and practice of the core concepts of each of the individual capacities that make up the intercultural leadership capacities. Of the four (social identity, cultural intelligence, trauma-informed pastoral care, and intersectionality), only cultural intelligence had multiple commercial products available. In light of the need to do an assessment that was broader than just cultural intelligence, a new instrument was developed to assess the knowledge and praxis of each capacity, referred to as the Intercultural Leadership Capacity Scale, or ILCS (See Appendix A).

The ILCS is composed of twenty-four questions. Each question asks the participant about their knowledge or praxis of one of the intercultural leadership capacities. Each capacity has three questions assessing knowledge of its basic principles and three questions that assess practices that are influenced by the basic principles of that capacity. Participants respond to each question by selecting among four statements, numbered from one to four, in increasing order to the degree of knowledge or practice. The ILCS is broken down into eight parts according to what capacity is being assessed and whether knowledge or praxis is targeted. Each of the eight parts has three questions, so that each individual capacity has six. There are six questions evaluating social identity theory, three questions assessing knowledge, and three questions assessing praxis. This is

repeated for each individual capacity so that each capacity has six questions, three questions directed to assessing knowledge and three directed at praxis.

Each question allows a single response, which correlates to the participant's knowledge and familiarity with the capacity or their application of the principles of that capacity in their ministry context. A number value is given to each possible response using a Likert scale. For simplicity, the response that demonstrated the least knowledge or no application of the individual capacity was given a "1," with the most knowledge or application receiving a "4." Each response was numbered with increasing knowledge or praxis.

A score was then derived from each of the eight sections, and a separate score came from each of the four capacities per participant. Additionally, a total composite score for each participant was recorded by combining all of an individual's response scores into a single score.

The ILCS is administered at New Hope Free Methodist Church in Rochester, New York, immediately preceding a two-and-a-half-hour seminar on intercultural leadership capacities (see Appendix B). A follow-up ILCS was done online between five and six weeks after the seminar. The individual and composite scores were documented and compared.

The context of this project is New Hope Free Methodist Church in Rochester, New York. It is a multiethnic, multicultural, socially diverse church with an ethnically diverse pastoral and leadership staff. New Hope has been an intercultural church from its inception nearly thirty years ago. The project sought to have ten participants who were either on the pastoral staff or who led church ministries. Each participant was presented

with an informed consent form, which all signed (see Appendix C). Each participant, separately from the ILCS, shared demographic information that asked their role, length of time in the role, age, and three questions on identity (see appendix D).

Of the ten participants, only three were ethnic minorities, which does not reflect the diversity of the congregation itself (see Appendix D). Of note is that there is a significant portion of the congregation who are immigrated central African members that are not reflected in the leadership of the church.

The ICLS is designed to document a baseline of knowledge and praxis of each capacity and then measure cognitive and conative changes due to the seminar. Initial discussions regarding the best way to share the knowledge and practices focused on a single event, due to the fact that the primary investigator is located over 1700 miles away. Providing recurring Zoom-based teaching was also considered, but after consultation with the senior pastor of New Hope, a one-time seminar was preferred and was felt to promote the greatest project compliance.

New Hope was chosen for the project context due to its intercultural expression and the primary investigator's previous experience as lead pastor, but also because it is one of the few intercultural churches in the Free Methodist Church. Due to its stability as an intercultural church, one would expect that the ILCS would demonstrate relatively high scores, particularly for those who have been at the church for more than five years.

Implementation

Evaluating intercultural leadership capacities had five distinct phases of implementation: construction of the Intercultural Leadership Capacity Scale (ILCS),

obtaining baseline scores for participants using the ILCS, offering a seminar on intercultural leadership capacities, obtaining post-seminar ILCS scores, and analyzing the data gathered.

Construction of the ILCS was done under supervision and consultation with professional associate Dr. Anisi Daniels, Assistant Professor of Sociology at Rust College. The ILCS was formed through approximately ten hours of consultation. The purpose of the ILCS is to assess a participant's knowledge and praxis of the four separate capacities that collectively make up the intercultural leadership capacities. Because each of the capacities are disciplines with a body of scholarship that can be incredibly broad, the first step was to simplify the concepts of each capacity to its most fundamental aspects while remaining true to the biblical, theological, and interdisciplinary foundations of each leadership capacity.

Social identity theory was simplified to mean the capacity to influence personal identity through participation in communities in which we belong. The knowledge questions regarding social identity theory sought the participant's familiarity with social identity theory and their understanding of the relationship between identity and belonging. The praxis questions sought to understand the participant's approach to ministry and the application of communal identity.

Cultural intelligence was defined as the capacity to function in cultures that are distinct from one's own. The knowledge questions regarding cultural intelligence were directed at understanding the participant's familiarity with cultural intelligence as well as cultural awareness, cross-cultural communication, and cross-cultural intentionality. The praxis questions regarding cultural intelligence sought to understand the participant's

approach to ministry among those who are culturally distinct from oneself, in terms of evidence of intentionality, knowledge, and communication preferences.

Trauma-Sensitive pastoral care was simplified as the capacity to recognize and respond to traumatized and traumatizing persons in a given community. Traumatic wounding was defined as “when a person’s vulnerabilities exceed their internal and external resources of support and stabilization,” and thus covered a broad range of trauma.⁵ The knowledge questions regarding trauma-sensitive pastor care sought the participants familiarity with traumatic wounding and their ability to appreciate wounding in their own experiences and the experiences of the congregation. The praxis questions related to trauma-sensitive pastoral care sought to understand what role wounding or woundedness had in informing the participant’s ministry strategies.

Intersectionality, for the purposes of this project, is the capacity to recognize and respond to multiple axes of overlapping power dynamics within a given community. The knowledge questions on intersectionality sought the participant’s familiarity and knowledge of intracommunal power dynamics. The praxis questions ascertained the participants awareness of power dynamics and the degree to which it influenced their approach to ministry.

The baseline ILCS, along with the demographic information survey and completion of the informed consent, was administered on April 22nd, 2023. Participants were given 30 minutes to complete the ILCS after completing the demographic questionnaire. A statement on the participant’s right to leave the project or decline

⁵ Jennifer Baldwin, *Trauma-Sensitive Theology: Thinking Theologically in the Era of Trauma* (Eugene, Oregon: Cascade Books, an imprint of Wipf and Stock Publishers, 2018), 32.

responding to any question or request was made explicit. During the thirty-minute ILCS administration, two questions were asked by participants. The first question was whether they could choose two responses to a question, to which the investigator responded to choose the response that most closely reflected their experience or knowledge, knowing that nothing can exactly express one's experience or knowledge. The second question was on TIA2, where participants are asked if they are aware of people and groups who have experienced trauma. The question was asked to clarify if the ILCS was asking if they were aware of people who have experienced trauma or if they have experienced wounding. The primary investigator responded by saying traumatic wounding is implied in the question. After thirty minutes, all ten participants completed the ILCS.

After a five-minute break, the intercultural leadership capacity seminar was begun (see Appendix B). The seminar was an interactive presentation with group-based discussions and application led by the primary investigator. The seminar began with defining the intercultural church and a discussion on the Apostle Paul's approach to the diverse community in first-century Corinth. Through that analysis, we then defined the four capacities based upon the Apostle's application of each, as highlighted in I Corinthians 9:19-23. The remainder of the seminar was an expansion of each capacity and possible applications of each. The group discussion was generally very lively and introspective. The seminar lasted approximately one hundred and fifty minutes. The PowerPoint slides for the seminar were made available to the participants.

Over the next three weeks, the baseline ILCS results were scored, giving scores in individual capacities and a composite score (see Appendix E). Five weeks after the seminar, the ILCS was sent to the participants via email so they could complete the post-

seminar ILCS. The post-seminar ILCS was identical to the pre-seminar ILCS in content but was web-based, allowing participants to complete it online. The post-seminar ILCS scores were compiled over the following two weeks (see Appendix F).

Summary of Learning

The ILCS scores were collected, and the data was analyzed to document trends or changes in individual and collective composite scores between the pre-seminar administration and the post-seminar administration of the ILCS. Due to the small sample size, the analysis is not seeking statistical significance but demonstration of trends. The chart below summarizes the changes.

Participant #	Pre-Seminar Score	Post-Seminar Score	% Change
1	86	91	6
2	77	84	9
3	63	86	37
4	74	73	-1
5	63	69	10
6	76	89	17
7	77	87	13
8	79	84	6
9	85	93	9
10	74	81	9
Average	77.4	84.8	10

The range of possible scores on the ILCS is from a minimum of 24 (assuming all questions are answered) to 96. Each of the 24 questions had 4 possible responses, with each response corresponding to a number value between 1 and 4. Increasing value of a response is indicative of an outlook or practice that is reflective of the individual capacity being measured. Someone who scores 96 would theoretically respond to each question with the answer that most reflects the highest knowledge or application of each capacity.

Composite Score Analysis

The average pre-seminar composite score of 77.4 reflects an average score of 3.2 per question, which reveals an informed starting point for most of these capacities. The average post-seminar composite score was 84.8, with an average scored response of 3.5 per question. The range of individual composite scores in the pre-seminar ILCS was from 63 to 85, while the post-seminar scores range from 69 to 93. That supports the premise that intercultural church leadership requires these capacities to promote solidarity, which is essential for community stability. New Hope is over thirty years old and has been intercultural since its inception, therefore attracting leaders who are drawn to and committed to an intercultural vision and expression. The fact that the average composite score increased supports the hypothesis that the seminar on intercultural leadership capacities leads to cognitive and conative changes in its participants.

In looking at individual participant's ILCS scores (below), we see that only one of the ten participants did not have an increase in their score. Ignoring the score of participant #4, we see a range of improvement from 6% to 37%, with the average improvement being 10%. A deeper exploration of the composite responses to each question is necessary to understand the nature of improvement in scores. This question-based analysis will also shed light on participant #4, whose score on the post-seminar ILCS was actually lower.

Question #	Pre ILCS	Post ILCS	% Change (rounded to closest %)
SI1	1.9	3	58
SI2	3.1	3	-3
SI3	3.444444	3.9	15
SIP1	3.6	3.6	0
SIP2	2.8	3.8	36
SIP3	3.2	3.3	3
CI1	2.9	3.4	17
CI2	3.3	3.3	0
CI3	2.5	3	20
CIP1	3.8	3.8	0
CIP2	2.4	2.9	21
CIP3	2.3	2.7	17
TIA1	3.1	3.444444	6
TIA2	4	3.666667	-8
TIA3	2.555556	3.777778	46
TIP1	3.111111	3.7	19
TIP2	3.7	3.8	3
TIP3	4	3.6	-10
IA1	3.1	3.7	19
IA2	3.444444	3.7	9
IA3	3.666667	4	8
IP1	3.8	3.8	0
IP2	4	4	0
IP3	3.7	3.9	5
total	77.4	84.8	10
		(rounded to 0.1)	

Question-Based Analysis

Questions that are not identified with a “P” in them are looking at a participant’s awareness or knowledge about a particular capacity. So SI1 is a question about social identity theory awareness and knowledge. CI, TI, and I identify questions referring to the individual capacity being measured: cultural intelligence (CI), trauma-informed care (TI),

and intersectionality (I). Those questions identified with “P” in the number, such as CIP1, reflect questions regarding a particular capacity’s application or praxis in the participant’s ministry context.

Two of the highest increases in scores came in capacity awareness in social identity theory and trauma-informed pastoral care. In the case of social identity theory, it is clear by the pre-seminar average score of SI1 of 1.9 that most participants were not familiar with social identity theory as a discipline, but the average score of the SIP scores was 3.2, demonstrating a working knowledge of the concepts of social identity theory in practice despite unfamiliarity with it as a discipline.

A similar phenomenon is seen with the question of TIA3, whose post-seminar scores rose 46%. That question seeks to understand the participants’ own experiences of wounding on an individual and systematic basis. The initial response’s average of 2.5 suggests most participants were able to identify sources of trauma individually but not culturally or at the systemic level. After the seminar, the response rose to nearly 3.8, suggesting a new awareness of what cultural or systemic wounding expressions are present.

It is important to note that two questions on capacity awareness and knowledge actually decreased in the post-seminar ILCS. The social identity theory awareness question SI2 was reduced very slightly from 3.1 to 3. This means that the group as whole remained at a 3, adhering to the belief that an individual’s identity can be influenced by a faith experience but rarely by being a participant in a faith community. The application of Pauline theology from the book of Corinthians that informed this question suggests that

faith community participation is a significant influence on individual identity. This concept does not seem to have been conveyed or accepted among the participants.

Question TIA2 also showed a reduction in post-seminar responses, going from a unanimous 4 to 3.6 average. The crux of this question asks how to approach someone in the church who has been wounded. The 4-point response identifies multiple components of trauma-informed response, including seeking safety, centering and validating the victim's experiences, and developing a plan for ongoing care. The 3-point response includes the need for safety but places the burden for care on professional services in lieu of a community-based response. In light of the trauma-informed praxis questions having an average response of 3.7, it appears that most participants understand and apply community-based responses to traumatic wounding.

Several questions on individual capacity's praxis revealed significant increase in scores on the post-seminar ILCS. Question SIP2's average response increased from 2.8 to 3.8. The significant differences between responses of a 3 and those with 4 is that 4 states that the participant is not only aware of culturally dissimilar people in the congregation but crafts their communication to "continually reinforce a sense of 'we,'" which is one of the core components of social identity theory.

Questions CIP2 and CIP3 had increases in the average responses in the post-seminar ILCS. Interestingly, both had relatively lower pre-seminar scores of 2.4 and 2.3, respectively. The post-seminar scores rose but were still relatively low at 2.9 and 2.7 each. CIP2 measured cultural intelligence components of drive and strategy in approaching a multicultural group. Responses scoring a 2 suggest that the participant's role is to help those who are part of the non-dominant culture of the church to function in

the dominant culture. Responses scoring a 3 to the CIP2 question reflects the participant's call to learn the language, customs, and practices of those culturally distinct from themselves. The response that scores a 4 is the same as 3, but with the addition of the investment of time and energy to demonstrate appreciation for the culturally different community. The shift in responses suggests a pivot away from aiding assimilation, in which the responsibility is on those culturally different congregants, to one of centering the language and culture of the non-dominant groups in order to demonstrate appreciation. The responsibility is equally shared among the leader and those who are culturally distinct. It is concerning that few participants expressed "a significant" investment in learning the culture of the culturally distinct, suggesting that it may be understood as the "right" practice while not being a prioritized practice.

Question CIP3 assesses the participants' strategy and communication style with congregants who are culturally distinct. The response that scores 2 suggests that the participant communicates with a representative of the culturally distinct group and empowers that member to share information among those with the same cultural affinity. The response that scores 3 recognizes that the participant needs help from the culturally distinct groups to effectively communicate among the group and has been effective due to that reliance. Not a single participant chose the response that scores 4, which states that they have developed cultural and language competencies taught by the distinct culture that allows effective ministry.

There was only one praxis question where there was a reduction in the post-seminar responses. Question TIP3 had a reduction from a unanimous 4 pre-seminar to 3.6 average in the post-seminar responses. This question measured the practices of trauma-

informed care of seeking safety, listening, advocating for victims, and developing a community-based care plan. All of these components were present in the response scored 4, but the community-based care plan was missing in the response scored as a 3. This continues to demonstrate that most participants do utilize community-based care for the traumatized, but a few participants do not.

In broad terms, there was a positive response to the intercultural leadership capacity seminar with cognitive and conative changes among the participants. Each participant had an increase in their post-seminar ILCS score, with the exception of participant #4, who increased score in cultural intelligence but decreased scores in the trauma-informed praxis questions. The response to TIP3 was reduced from a 4 pre-seminar to a 2 post-seminar. The response that scores 2 on this question simply says “everyone offends” and that the emphasis is on addressing the offender solely while neglecting the trauma-informed care for the wounded. Since post-project interviews were not done, it is unclear whether the post-seminar response reflects the reality of participant’s practice that was clarified in the pre-seminar response, or whether the participant misunderstood the questions. Regardless, participant #4’s reduced score does not diminish the fact that each of the other participants had an increase in their scores after the seminar.

Analysis of the elevated post-seminar scores

One question that is raised in this data is whether the increased score is due to learning or simply exposure to the concepts. Answering this question would require a much more longitudinal project along with data gathering from the congregation itself.

Often participants rate their attitudes and practices in a way that is completely different from how they would be explained by someone in the congregation or even another leader in a different social location. For example, a leader may rate themselves very highly on trauma-informed care practices but in reality rarely put those practices into practice due to lack of opportunity or community pressure to act in a different manner.

A related question that arises from this data has to do with the influence of the participants' social location on these leadership capacities. The demographic chart (Appendix D) revealed self-identifying information. There are several points of interest on the demographics, which were drawn verbatim from the participants. The first is that the ten participants represented a portion of the leaders of New Hope that included members of the pastoral staff, ministry leads, and board members. Of those eligible to take part in this project, many did not due to scheduling conflicts. Of the pastoral team and leaders who did not take part were multiple pastors and leaders who identify as African American, multiracial, and first generational African immigrants who would approach the question from a unique social location. Not only would this have been valuable to have their perspectives, but inherent in the definition of intercultural congregations is the appreciation of multiple cultures as cultural capital that forms a new and unique culture.

Only three of the participants were male, and only two were White males. Both of the White males held significant positions in the leadership of the church and described themselves as analytic and thoughtful. This is in contrast with female participants who more often described themselves in relational terms. Intuitively, it seems that those who

are more relationally driven would score higher on the ILCS, but that was not the reality in this project, though our numbers are too small to make any substantial conclusions.

Of the participants, two were baby boomers (born 1946-1964), three were part of generation X (born 1965-1980), and five were part of the millennial generation (born 1981-1996). There are few differences between the ILCS scores among the different generations, but once again, the number of participants is very small. Due to the more recent development and growth of intercultural churches in the United States, I expected higher scores from the Generation X participants and even higher scores in millennial leaders than baby boomers. This was not realized in this project.

The two highest composite scores came from participants who described themselves as the “lead pastor” and “assistant pastor.” I do not believe it’s a coincidence that the spiritual leaders of an intercultural church model intercultural leadership capacities at a high level, yet it brings up questions regarding the importance of the pastoral staff in modeling and leading toward interculturality. New Hope is part of the Free Methodist Church, which appoints pastors via a regional conference. A new pastor should have a degree of competency with these intercultural capacities to maintain solidarity. However, if an appointed pastor lacks intercultural leadership capacities, can an existing intercultural community of leaders compensate for what that pastor lacks? Alternatively, can a lead pastor with high intercultural leadership capacities influence a culturally homogeneous community of faith towards more intercultural expression?

In this case study, leadership capacities that promote the solidarity and cohesiveness of a diverse congregation were identified using first century Greco-Roman approaches where diverse Christian communities were being constructed. What the

Apostle Paul lacked in his ministry to the followers of Jesus in Corinth was a well-developed organizational culture. New Hope Free Methodist Church does have an established organizational culture, which may play a formational role in its leaders. In other words, is it possible that the church culture prioritizes and promotes identity, cultural intelligence, trauma-informed care, and intersectionality in a manner that influences its leader to reflect those values? Paul's model toward the diverse community of Corinth was literally trying to change existing culture and reshape a new culture through their new identity as followers of Jesus.⁶ Therefore, it is difficult to discern what capacities have been fostered and shaped in New Hope leadership by the New Hope culture.

The data of this project supports the hypothesis that teaching intercultural leadership capacities results in cognitive and conative changes among leaders of intercultural churches. As the knowledge and practice of the intercultural leadership capacities increases, the resultant leadership should engender greater congregational solidarity, defined as communal identity, mission, cultural appreciation, and commensurate experiences.

Conclusion

"Evaluating intercultural leadership capacities" began with a desire to help equip pastors and church leaders of multiethnic, multicultural, socially diverse congregations (referred to as intercultural churches) with leadership skill and frameworks that promote congregational solidarity (communal identity, mission, cultural appreciation, and

⁶ Deasley, *1 Corinthians*, 74.

commensurate experiences). Sociological and organizational psychological studies list a myriad of reasons for why culturally diverse groups struggle to stay together. One of those reasons is that leaders do not recognize what leadership capacities are needed for leading an intercultural church. Using the biblical model that the Apostle Paul modeled in his approach to the multiethnic, multicultural and socially diverse city of Corinth, four capacities were identified in his leadership to the Corinthian leaders. The first capacity was that of social identity theory, or the capacity to influence personal identity through participation in communities. Cultural intelligence is the capacity to function effectively in cultures distinct from one's own. Trauma-informed pastoral care is the capacity to recognize and respond to traumatized and traumatizing persons in a given community. Last of the four, intersectionality is the capacity to recognize and respond to multiple axes of overlapping power dynamics within a given community. These four capacities were combined and referred to as intercultural leadership capacities (ILC).

The problem statement is that many pastors and church leaders lack the leadership capacities to successfully lead intercultural congregations. This led to the hypothesis that training pastors and leaders in intercultural leadership capacities should promote leadership capabilities that enhance congregational solidarity.

The intercultural leadership capacity scale (ILCS) (Appendix A) was developed as a means of measuring the participants knowledge and ministry application of each of the intercultural leadership capacities. The project involved giving the ILCS prior to a seminar (Appendix B) and six weeks afterwards to see if there were changes in knowledge and praxis of each capacity.

The ILCS demonstrated a positive change for most participants, with increased scores for knowledge and practice of each area. A much longer longitudinal study would have been a better indicator of true change, but we were limited to six weeks.

Although the project was designed to measure cognitive and conative changes in the leaders, ultimately it was meant to lead to greater cohesiveness and solidarity in the congregation. Ideally, one could develop a means of assessing solidarity and cohesiveness among the congregation and see how it correlates with their leader's ILCS scores. The difficulty is that solidarity is not fixed, nor is it homogenously experienced. Measuring things like retention of members or member participation does not adequately measure solidarity, and some communities serve transient populations, so participation does not necessary indicate a common identity or mission.

Upon reflection of this case study, I would make a few changes if I were to repeat it in a similar church. The first change would be to add a journal or online forum to discuss each capacity. This would enable a more comprehensive evaluation of the seminar as a training tool. Secondly, I would do the seminar over four weeks, perhaps four 90-minute webinars, going deeper into each intercultural capacity and allowing more interaction with the concepts.

Additionally, it would be very helpful to use the ILCS with pastors and leaders of homogenous congregations. The results could be used to help a church that desires to transition from a culturally homogenous church to an intercultural expression.

Using the ILCS with churches and leaders who are intercultural or desire to be intercultural is being strongly considered. Church-planting organizations, particularly

those seeking to develop intercultural churches, could find utility in the ILCS as a tool to screen and develop church planters.

A follow-up study using the ILCS on a case study basis, but with a longer frame, such as one year, would be helpful. A longer study would allow a better understanding of the duration of the changes and the patterns of the participant's utility of each capacity. Additionally, more feedback from participants would enable refining of the ILCS, giving it clarity and focus as a tool.

In conclusion, I believe that this project demonstrates that intercultural leadership capacities can be evaluated and taught. The need for this kind of evaluation in a rapidly diversifying nation is important and timely. The utility of the assessment itself is valuable for congregations who are intercultural as well as those who are seeking an intercultural expression. Churches and denominations who are hiring or appointing leaders could benefit from using the ILCS as a screening tool particularly if the context is a multicultural, multiethnic, or socially diverse community. Further testing and refinement of the ILCS is necessary before applying it broadly, but the initial use, as demonstrated by this project, is demonstrates significant potential.

APPENDIX A

ILCS

Intercultural Leadership Capacity Scale

ILC is a broad assessment of four different leadership capacities that are key in leading an intercultural organization. Each capacity is evaluated in two scales. The first is based upon the participant's knowledge of the particular capacity. The second part evaluates their application or praxis of the individual capacity. Each capacity will be assessed by a total of six questions, three pertaining to knowledge and three pertaining to praxis. The result will allow a composite score of knowledge, a composite score of praxis, and a total composite score.

Capacities:

1. Social Identity Theory: The capacity to influence personal identity through participation in communities in which we belong.
2. Cultural Intelligence: The capacity to function in cultures that are distinct from one's own.
3. Trauma-Sensitive Pastoral Care: The capacity to recognize and respond to traumatized and traumatizing persons in a given community.
4. Intersectionality: The capacity to recognize and respond to multiple axes of overlapping power dynamics within a given community.

Each capacity:

1. Can be learned.
2. Has a Biblical basis

Social Identity Awareness and Knowledge Questions:

SI1. Your current knowledge of Social Identity Theory is best characterized as:

1. Never heard of Social Identity Theory.
2. It sounds familiar, but I cannot tell you what it is.
3. I have read about or attended a course where Social Identity Theory was explained.
4. I am familiar with Social Identity Theory and can easily define it.

SI2. Choose the answer that best expresses your concept of identity:

1. An Individual's identity is most often uninfluenced by faith communities of which they may be a part.
2. An Individual's identity is more influenced by ethnicity, nation of origin, and familial culture than participation in a faith community.
3. An individual's identity can be influenced by a faith experience, but rarely as a result of participating in a faith community.
4. An individual's identity is significantly informed by participation in their faith community.

SI3. Choose the answer that best expresses your concept of the collective identity and culture among church members:

1. My church community culture celebrates its members' identity in Christ to the exclusion of all other self-identities.
2. My church community culture celebrates individual and ethnic identities above a member's identity in the church or Christian faith.
3. My church community culture celebrates individual and ethnic identities as equally important to their collective identity in the church or Christian faith.
4. My church community culture celebrates the collective identity in the church as an expression of Christian faith, understanding that individual identities are essential to the collective identity.

Social Identity Theory Praxis questions:

SIP1. Which of the following best describes your approach to ministry in your church community:

1. I am laser-focused on helping members develop a personal relationship with Jesus and am rarely concerned about the member's cultural, ethnic, or social contexts in my care for them.
2. I am concerned about promoting a member's thriving in their cultural, ethnic, and social location and less concerned about their relationship with Jesus.
3. I am equally concerned about a member's thriving in their unique social location as I am with them developing a personal relationship with Jesus.
4. I am devoted to developing a community, centered around our identity in Christ, which is expressed through diverse social locations.

SIP2. Which of the following best describes your approach to ministry at New Hope:

1. My communication (sermons, writings, announcements, teachings) are most often targeting individuals.

2. My communications (sermons, writings, announcements, teachings) are most often targeting distinct cultural groups, but rarely individuals.
3. My communications (sermons, writings, announcements, teachings) are specifically designed to be aware of diverse cultural groups within the congregation.
4. My communications (sermons, writings, announcements, teachings) are specifically designed to continually reinforce a sense of “We” that is based upon faith and enriched by cultural diversity.

SIP3. Which of the following metaphors best describes your approach to ministry at New Hope:

1. Refuge: A place of safety, protected from the world
2. Social Agency: A place of empowerment to impact the community.
3. Mission: A people designed for the purpose of extending Jesus’ mission in the world
4. Community: A people called together, identifying with that common calling, creating a new reality

Cultural Intelligence Awareness and Knowledge Questions

CI1: Your current knowledge of cultural intelligence is best characterized as:

1. I am not familiar with the concept of cultural intelligence.
2. Cultural intelligence sounds familiar, but I cannot define it.
3. I have read about or taken a course where cultural intelligence or cultural competency was explained.
4. I am familiar with cultural intelligence and can easily define it.

CI2: Please choose the response that best reflects your approach to groups within the church that are culturally distinct from your self-identity:

1. I feel that it is the responsibility of those in my church’s non-dominant cultures to learn to communicate and function using the language and practices of the dominant culture.
2. I feel that it is my responsibility to assist those in my church’s non-dominant cultures to learn to communicate and function using the language and practices of the dominant culture.
3. I feel that church communities function most effectively when cultural sub-groups lead separate but equally valued activities.

4. I am strongly committed to learning the language and practices of non-dominant cultures so that I can better function and minister in their preferred environment.

CI3: Please choose the response that best reflects your pattern when interacting with members of your church who are culturally distinct from your self-identity:

1. People are people and I assume that we all have similar interests, perspectives, and priorities.
2. Our church has many different cultures, but the only preparation needed is when there is a language barrier.
3. Learning languages, customs, and practices can be quickly gathered from books/internet and is helpful in approaching culturally distinct people when I have time.
4. I invest significant energy spending time among those who are culturally distinct in order to learn cultural customs, languages, and practices so that the members appreciate how valued they are.

Cultural Intelligence Praxis Questions

CIP1: Please choose the response that best describes your current ministry practices:

1. I don't see culture or color, so I approach ministry without respect to either.
2. I appreciate different cultures in the congregation, but their presence does not affect my approach to ministry.
3. I appreciate different cultures in the congregation, but it is the responsibility of the members to learn to understand my communication and ministry style.
4. I appreciate different cultures in the congregation and seek to approach each with humility, seeking to communicate and minister according to the culture's preferred cultural context.

CIP2: Please choose the response that best reflects your pattern when interacting with members of your church who are culturally distinct from your self-identity:

1. No preparation is necessary; it is the member's responsibility to understand my language and cultural priorities.
2. I prepare to help the member understand how to function in the dominant culture.
3. I prepare by learning cultural languages, customs, and practices so that communication is most efficient and productive.
4. I invest significant energy in to learning cultural customs, languages, and practices so that the members appreciate how valued they are.

CIP3: Please choose the response that most accurately describes your current ministry practices:

1. I am unable to effectively communicate outside my own culture, so I make little effort to try.
2. I tend to communicate with a single member of distinct cultures and empower that member to share the information with others in that group.
3. I need help to communicate with different cultures in the church, but I have been effective with assistance from each group.
4. I have developed cultural and language competencies taught by the distinct cultures that allow me to effectively minister among and with that culture.

Trauma-Informed Pastoral Care Awareness Questions

TIA1: Which statement best describes your current knowledge regarding trauma-informed or trauma sensitive pastoral care:

1. I am unfamiliar with those terms.
2. I have heard the terms, but I cannot define them.
3. I have read about or taken a course where it was covered and understand the foundational concepts.
4. I understand trauma-informed pastoral care and can define and teach it.

TIA2: Please choose the response that best describes your experience with members who have been traumatized or have caused trauma:

1. There are no members in our church who have been traumatized or have caused trauma to others that I know.
2. I know isolated individuals who experienced trauma, and they were sent for professional attention. I do not know anyone who caused trauma.
3. I know individuals and entire cultural groups who have experienced trauma as well as individuals and entire cultural groups who have traumatized others, but identifying trauma and its effects is not prioritized in our community.
4. I know individual and entire cultural groups who have experienced trauma as well as individuals and entire cultural groups who have traumatized others. Our community understands itself as safe place where trauma can be prevented and processed.

TIA3: Please choose the response that best describes your personal experiences:

1. I have never experienced traumatic wounding.

2. I have experience traumatic wounds individually but never on a cultural or systemic level.
3. I have experienced traumatic wounds individually and as a member of a cultural group.
4. I have experienced traumatic wounds individually and/or as a member of a cultural group, and I have participated in activities and policies that traumatized others.

Trauma-Informed Pastoral Care Praxis Questions

TIP1: Please choose the response that best describes your approach to pastoral care:

1. I am problem-focused and seek to solve member's problems.
2. I seek to provide a Biblical framework that helps members understand their own situation and potential solutions.
3. I engage members upon request and center my care on their spiritual health.
4. I engage members to hear their stories and their journeys and seek to help them see God's presence and activity in them.

TIP2: Please choose the response that best describes your approach to a member who has been traumatically wounded:

1. Everyone has been victimized, so I do not need to differentiate my approach to someone who has been wounded.
2. Everyone has been victimized, but only a few rise to the level of truly traumatic. I can discern those who have been traumatized intuitively.
3. I refer most of those who have been traumatized to professional counselors after a brief triage interview.
4. I approach members who have been traumatized by providing a safe place for them to share and process their experiences, centering and validating their experiences as the basis for ongoing support.

TIP3: Please choose the response that best describes your approach to a member who has wounded others:

1. Everyone offends others, so I normalize offensive behavior and ask the community to extend grace towards one another.
2. Everyone offends others, so I discern which of the offenses caused significant physical, sexual, or emotional harm and address those offenders privately and confidentially.

3. Offenders who traumatize others and break the law are reported to the appropriate authorities. Otherwise, it is the responsibility of the traumatized to go to the traumatizing person first, using a Matthew 18 model, before coming to the church leadership.
4. When someone is offended or traumatically wounded, we first seek safety for the wounded and any dependents and then approach the accused to hear their perspective, report suspected criminal behavior, and develop a reconciliation process in collaboration with the wounded.

Intersectionality Awareness Questions

IA1: Which of the following statements best describes your awareness of intersectional analysis:

1. I am not familiar with the terms *intersectionality* or *intersectional analysis*.
2. I have heard the terms *intersectionality* and *intersectional analysis*, but I cannot define them.
3. I have read a book or listened to a presentation where intersectionality was defined, and I can define the term with some difficulty.
4. I am familiar with intersectionality and can define it.

IA2: Please choose the statement that is most reflective of your understanding of your church's culture:

1. There are no groups or individuals within our church who have advantaged access to resources (social, financial, health, education, employment, power, position) based upon inherent characteristics.
2. There are groups and individuals within our church who have advantaged access to resources (social, financial, health, education, employment, power, position) based upon inherent characteristics, but only regarding life outside of church community.
3. There are groups and individuals within our church who have advantaged access to resources (social, financial, health, education, employment, power, position) based upon inherent characteristics, regarding life in and outside of the church community, but the advantage is never brought to their attention.
4. There are groups and individuals within our church who have advantaged access to resources (social, financial, health, education, employment, power, position) based upon inherent characteristics, regarding life in and outside of the church community. This advantage is acknowledged and leveraged for community solidarity.

IA3: Please choose the statement that is most reflective of your understanding of your church's culture:

1. There are no groups and individuals within our church who have disadvantaged access to resources (social, financial, health, education, employment, power, position) based upon inherent characteristics.
2. There are groups and individuals within our church who have disadvantaged access to resources (social, financial, health, education, employment, power, position) based upon inherent characteristics, but only regarding life outside of church community.
3. There are groups and individuals within our church who have disadvantaged access to resources (social, financial, health, education, employment, power, position) based upon inherent characteristics regarding life in and outside of the church community, but the disadvantage is never recognized in our community.
4. There are groups and individuals within our church who have disadvantaged access to resources (social, financial, health, education, employment, power, position) based upon inherent characteristics regarding life in and outside of the church community. The disadvantage is acknowledged, and those disadvantaged are empowered to promote the solidarity of our community.

Intersectionality Praxis Questions

IP1: Choose the response which best describes your ministry approach towards members in your church community:

1. The power dynamics within the congregation are based solely upon the hierarchical structure of the church itself. My interactions with members are mainly influenced by church polity.
2. The power dynamics within the congregation are based upon the greater historical, social, and political forces outside the church. My church community has worked very hard to invalidate those forces within our church community, so my interactions with members are largely influenced by our interpersonal dynamics.
3. The power dynamics within the congregation are based upon the greater historical, social, and political forces outside the church. We use liturgy, ritual, preaching and Scriptural study to promote unity and equity. My interaction with members is informed by this theological framework and not the member's appreciation of their experiences.

4. The power dynamics within the congregation are based upon the greater historical, social, and political forces outside the church. My church community recognizes disparity in power and privilege and seeks to develop a new culture that considers the experiences of its members to disperse power for community solidarity.

IP2: Please choose the response that best describes your perspective and practices:

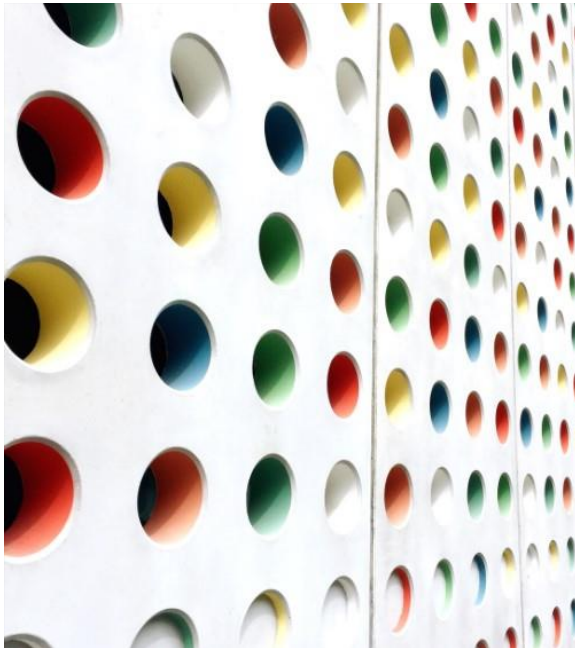
1. I prefer a “colorblind” and gender-neutral approach to our members.
2. I recognize the historical discriminatory treatment of ethnic minorities, women, and the impoverished. That was dealt with previously, so it does not need to be engaged in our church community.
3. I recognize the historical and contemporary treatment of ethnic minorities, women, and the impoverished. It is not appropriate to deal with that discrimination in the church community, but we can be supportive of governmental or non-profit agencies who advocate against discrimination and towards equity.
4. I recognize the historical and contemporary treatment of ethnic minorities, women, and the impoverished. We understand that working to stop discriminatory practices and promote equitable opportunities is part of the mission of the church community.

IP3: Please choose the response that best describes your perspective and practices:

1. Women and ethnic minorities have been discriminated against in the past, but that can be cancelled out if they have areas of privilege. I encourage members to focus on that as opposed to feeling limited by discrimination.
2. Affirmative action and quota-driven programs have ended because their ending reflects the reality that discrimination has been effectively eliminated. I treat no one in our church community as “discriminated” or “privileged.”
3. I notice intersecting power dynamics that are unique and highly contextual. Despite appreciating them, I do not know if I should or can engage the power dynamics.
4. I notice intersecting power dynamics that are unique and highly contextual. Cultural diversity is highly prized in our church community, and authentic community solidarity often requires facilitated reconciliatory processes.

APPENDIX B

INTERCULTURAL LEADERSHIP TRAINING SEMINAR



Intercultural Leadership Capacities

CORE COMPETENCIES TO
PROMOTE CONGREGATIONAL
SOLIDARITY

Intercultural Leadership Capacities



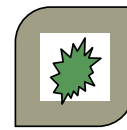
SOCIAL IDENTITY
THEORY



CULTURAL
INTELLIGENCE.



TRAUMA-INFORMED
PASTORAL CARE.



Intersectionality

Capacities

Definition: actual or potential ability to perform, yield, or withstand

Assumptions:

1. ILC are competencies and not gifts
2. ILC can be learned
3. ILC are Biblically based competencies are displayed in early churches

Intercultural Leadership

Interculturality: The presence of multiple cultures interacting to produce a new reality, without diminishing the value of individual or collective identities.

Leadership: Influencing communities towards missional solidarity

Community Solidarity

1. A Common Goal
2. A Common Identity
3. Commiseration
4. A Common Mission

Communal promising,
vulnerability, memory, and
vision



First Century Corinth

City re-Founded in
44 BCE

Retiring Army
veterans and non -
Roman slaves

Multi-ethnic,
Multi-cultural,
Socially-diverse
community

Apostle Paul spent
18 months
establishing the
church. Letter
written 2 years
afterwards (53
CE)

New Testament Example of ILC

1 Corinthians 9:19-23 NRSV

For though I am free with respect to all, I have made myself a slave to all, so that I might win more of them. To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though I myself am not under the law) so that I might win those under the law. To those outside the law I became as one outside the law (though I am not free from God's law but am under Christ's law) so that I might win those outside the law. To the weak I became weak, so that I might win the weak. I have become all things to all people, that I might by all means save some. I do it all for the sake of the gospel, so that I may share in its blessings.

First Nations Version

1 Corinthians 9:19-23

For even though I am free and a slave to no man, I have made myself a slave to all, in order to win many more. When I am among my own Tribal Members like them I honor our traditions that I might win them over to the good story. To the ones who are under the law, I come under the law when among them, even though I am no longer under our tribal law. I do this to gain their respect and win them over to the good story. When I am among the ones that are outside of our tribal law, I consider myself as also outside our tribal law. Even so, I am not truly outside Creator's law, but the law of the Chosen One. I do this to gain their respect and win them over to the good story. When I am among those who are poor and weak, I join with them in their struggle. I look for common ground with everyone, so that I can tell them the good story that will make them whole and set them Free. I do all of this so I can tell everyone the good story, so that together we may share in its blessings.

The Intercultural Leadership Key

I look for common ground with everyone, so that I can tell them the good story that will make them whole and set them Free.

Beloved Community: Liberated people in transformed relationships creating a new reality that glorifies God. (Adapted from Dr. Chanequa Barnes-Walker, I bring the voices of my people)

Intercultural Church formation and Star Trek

"The prevailing fantasy of people is to have power over others, to claim the power of self-determination, and to make a world bow to its will. This is the fantasy of nations and clans, peoples and corporations. But the Spirit offers us God's own fantasy of desire for people, of joining and life together and of shared stories bound to a new destiny in God." Willie James Jennings in Acts: A Theological Commentary of the Bible

Star trek Next Generation: "Darmok" "Shaka, when the walls fell"



Priorities of Intercultural Formation

Developing authentic community

- Use of language that promote solidarity and inclusiveness
- Prioritizing Cultural intelligence as a means decolonializing community
- Developing safe spaces for the wounded and marginalized
- Deconstructing power differentials that are inherent in the greater context

Obstacles toward Community Formation

1. Nominal Identity

2. Non-intimate relationship with Jesus

3. Minimalizing or eliminating the corporate disciplines for experiencing Jesus

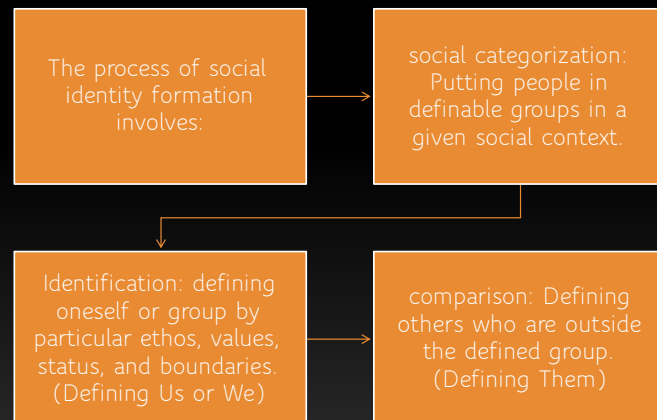
4. Program-led organizations that prioritize programs over people

5. Low expectations for the community

6. Consumer driven priorities of the community (Relevance > Reverence + Relationships)

7. Politically framed Identity

Social Identity as an Intercultural Leadership Capacity



Social Identity and Paul

Galatians 3:26-29 NRSV

for in Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.

Inclusive language: You are all: Children of God, Baptized into Christ, Clothed yourself with Christ, Abraham's offspring, Heirs of the promise

Relational Language (power): One in Christ despite different ethnic identities, social identities, and genders.



Social Identity and Branding

Branding: The promotion of community or organization by identifying with a particular or distinctive characteristic or image.

Social Imagination: Combination of social identity and values that forms a narrative or framework that reinforces both.

Social Identity as Inclusion and Exclusion

Heritage Bible-Believing Conservative Baptist Church Lifting Up Jesus from the Living Word to lead our nation.

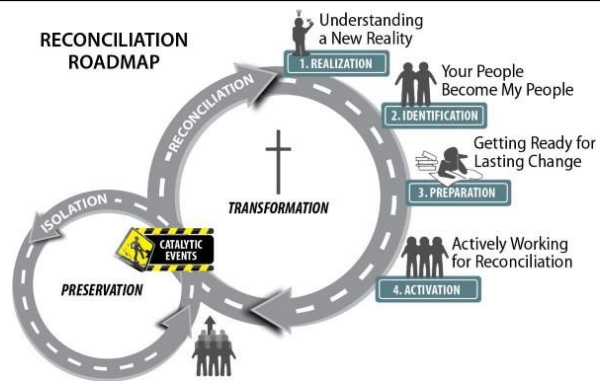
Richard Allen African Methodist Episcopal Church Continuing the legacy of Richard Allen to follow Jesus and extend the legacy of the historic Black Church.

The Lit Church The church that is always on fire, always fresh, and always feeling Free

The Lion of Judah, Fire-Baptized, Holiness Church of God Saved, Sanctified, Fire baptized and waiting for the return of our savior.

Chosen Church Led by our anointed leader Apostle Joshua, we honor God through participation in the prophetic visions of Apostle Joshua who leads his followers to a life of prosperity, that glorifies God.

Social Identity as Inclusion and Exclusion



Roadmap to Reconciliation
B. Salter-McNeil



Diversity as change

Modifying collective identity:

- Is a fundamental change and a threat to existing identities
- Is a threat to preferred narratives
- Must be intentional, and driven by the laity
 - Without coaching, urge to preserve existing cultures is strong.
- Resistance is best understood as grieving.

Cultural Intelligence as a leadership Capacity

What is Cultural Intelligence (CQ)?



CQ - the ability to relate and work effectively in culturally diverse situations.

HR Concept

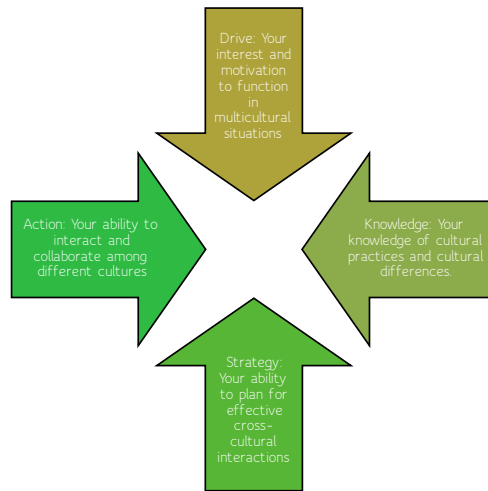
New Testament Example of CQ

1 Corinthians 9:19-23 NRSV

For though I am free with respect to all, I have made myself a slave to all, so that I might win more of them. To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though I myself am not under the law) so that I might win those under the law. To those outside the law I became as one outside the law (though I am not free from God's law but am under Christ's law) so that I might win those outside the law. To the weak I became weak, so that I might win the weak. I have become all things to all people, that I might by all means save some. I do it all for the sake of the gospel, so that I may share in its blessings.

What are the different cultures represented and how does Paul illustrate cultural intelligence?

Cultural Intelligence Components



CQ as a capacity as opposed to a gift



CQ Drive: Minister with empathy, seeking minister among, showing respect and sincerity



CQ knowledge: Learn from the people you are seeking understand. Come with cultural humility that your culture has much to learn from other cultures.



CQ Strategy: Learn preferred languages when possible. Share information in ways preferred by dissimilar cultures.



CQ Action: Having a teachable spirit, insist on working with and among.

Cultural Intelligence guards against:

Assimilation: Simply encouraging everyone to collapse into the dominant culture

Appropriation: Simply using cultural symbols/customs of minority groups that commodified to endorse the dominant culture.

Colonializing: Showing non-dominant cultures the "right way" due to misguided and often racist concepts of exceptionalism.

Trauma-informed Pastoral Counseling

2 Corinthians 1:3-7

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all consolation, 4 who consoles us in all our affliction, so that we may be able to console those who are in any affliction with the consolation with which we ourselves are consoled by God. 5 For just as the sufferings of Christ are abundant for us, so also our consolation is abundant through Christ. 6 If we are being afflicted, it is for your consolation and salvation; if we are being consoled, it is for your consolation, which you experience when you patiently endure the same sufferings that we are also suffering. 7 Our hope for you is unshaken; for we know that as you share in our sufferings, so also you share in our consolation.

NRSV



Traumatic Wounding

- “When a person’s vulnerabilities exceed their internal and external resource of support and stabilization, traumatic wounding occurs” – J. Baldwin in Trauma-sensitive Theology
- **How causes:**
 - Disillusionment (worldview through the lens of hopelessness)
 - Discouragement (Fear based perspective)
 - Disenchantment (Doubt the presence, power, and passion of God)

Road to Resilience

Resilience: To preserve and maintain a positive sense of self when face with traumatic wounding

Wounded people:

Need healing, (The whole gospel)

Need to tell their experiences in safe spaces

Need community as an environment that:

- promotes resilience
- resists injustice
- advocates for justice (recognition, reconciliation, restitution, restoration)

Racial Trauma

Historical Shared by a group, spanning multiple generations carrying trauma related symptoms despite not being present for the past traumatizing events.

Transgenerational Specific traumatic experiences shared by a family and transmitted via a family line.

Personal Individual experience of trauma based upon ethnic or racial identity. This can be physical, emotional, spiritual and social.

Vicarious Empathizing with observed/reported trauma where we experience the effects of the trauma firsthand.

Microaggressions Communications, activities, and exclusions that wound regardless of intention.

Gaslighting Minimizing or explaining away wounding that perpetuates wounding.

The Church as solution to racial trauma

"the depth of pain endemic to racial hostility requires full disclosure for complete healing. The church should become the place where the fullness of suffering is expressed in a safe environment." Soong-Chan Rah in Prophetic Lament



"True reconciliation, justice and shalom require a remembering of suffering, an unearthing of shameful history and a willingness to enter into lament. Lament calls for an authentic encounter with the truth and challenges privilege, because privilege would hide the truth that creates discomfort." Soong-Chan Rah in Prophetic Lament

Intersectionality as a lens of power

“Intersectionality is the recognition of the simultaneity of multiple social identities within interlocking systems of oppression—people experience always and at once their gender, race, sexual identity, ability, age, social class, nation, and religion, and those intertwined identities locate them in relation to structures of power and domination.” – Grace Ji-Sun Kim in Intersectional Theology

- Social Inequality
- Intersecting power relations
- Social Context
- Relationality
- Social Justice
- Complexity

Paul and intersectionality

Galatians 3:27-29 NRSV

As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.

Jew or Greek: Ethnic power differentials

Slave or Free: Socioeconomic power differentials

Male and Female: Gender power differentials

Essential tasks of Intersectional Praxis

Deconstructing and leveraging Privilege

- oPrivilege is access to resources such as power, positions, and education based upon an inherent characteristic.

Elevating and empowering those who are disadvantaged

- oDisadvantage is relative limited access to resources such as power, positions, and education based upon an inherent characteristic.

Intercultural Leadership Capacities



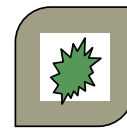
SOCIAL IDENTITY
THEORY



CULTURAL
INTELLIGENCE.



TRAUMA-INFORMED
PASTORAL CARE.



Intersectionality

APPENDIX C
INFORMED CONSENT FORM

United Theological Seminary
INFORMED CONSENT FORM

Investigator Name: Michael Traylor
Contact Information: drmrtraylor@yahoo.com

Introduction: I am a doctoral student at United Theological Seminary.

Purpose: I am conducting a study on Intercultural Leadership Capacities

Requirements for Participation: You are invited because you are a leader at New Hope Free Methodist Church in Rochester, NY

Procedures:

If you agree to be in the study, you will be asked to: participate in a pre and post seminar survey that will take between 20 and 30 minutes each. You will be asked to participate in a seminar that will be approximately 150 minutes on intercultural leadership capacities. The pre-seminar survey will occur immediately prior to the seminar and the post test will occur 6 weeks after the seminar.

Human Subject participation:

All the participants must have consented to be in the study, and participants must be protected and treated fairly throughout the study. Participants must be 18 years of age or older at the onset of the study to participate. Women who are pregnant or may become pregnant during the study, they must provide a doctor's note for their safety, since they are considered a protected class (i.e., vulnerable population) by the Federal Law.

Risks:

The study does contain some information on ethnicity, socioeconomic classes, and trauma-related processes that may trigger powerful emotions. Participants may withdraw any time should they experience psychological or social discomfort.

Benefits:

Participants will assist in understanding core leadership competencies for leading diverse congregations.

Voluntariness:

Participation is voluntary and you may skip any questions you do not wish to answer. You can also stop participating at any time. Your decision to participate will have no impact on your membership or leadership of New Hope Free Methodist Church. If something makes you feel uncomfortable in any way while you are in the study, please contact me directly in person, on the phone, or electronic communication. My contact information is at the top of this consent form. You can refuse to respond to any or all of the questions, and you will be able to withdraw from the process at any time.

Confidentiality:

We will be careful to keep your information confidential, and we will ask you and all the focus group members to keep the discussion confidential as well. There is always a small risk of unwanted or accidental disclosure. The conversations and the focus groups will be recorded and transcribed only with your permission. Any notes, recordings, or transcriptions will be kept private. I will be the only one with access to your information. The files will be encrypted and password protected.

You can decide whether you want your name used. The results of your survey, without identifying information may be saved and combined with similar studies using the same instrument.

Summary:

If you have any questions about the research study, please contact me.

Signature:

Signing this paper means that you have read this or had it read to you, and that you want to be in the study. If you do not want to be in the study, do not sign the paper. Being in the study is up to you, and no one will be mad if you do not sign this paper or even if you change your mind later. You agree that you have been told about this study and why it is being done and what to do.

Signature of Person Agreeing to
Participate in the Project/Study

Date Signed

APPENDIX D

DEMOGRAPHIC INFORMATION OF THE PARTICIPANTS

Assessment of Intercultural Leadership Capacities

Participant Demographics

Participant#	Role	Age	Ethnicity	Gender ID	Adjectives
1	Lead Pastor (9 yrs)	50	White Anglo Saxon	Male	Cerebral, thoughtful, Intentional, organized, helpful
2	Youth Pastor (10 yrs)	34	Hispanic	Female	Quiet, kind, Good-listener, Funny, wise
3	Board Member (3 yrs)	28	Puerto Rican American, White	Female	Cute, go-getter, Smart, Empathic
4	Children's Ministry Coordinator (10 years)	68	White	Female	Older, loves children
5	Board Member (3 yrs)	29	White	Male	Analytical, trustworthy, easy going, creative, caring
6	Church Delegate, Pastor's Cabinet (3 yrs)	47	White	Female	None listed
7	Church Delegate (4 yrs)	48	White	Female	Funny, Friendly, compassionate, loyal, Kind
8	Board Member (6 yrs)	35	Caucasian	Female	Peppy, nice, loving, hospitable, weird
9	Assistant Pastor (10 yrs)	64	Black Jamaican	Male	Jamaican
10	Board Member (1 yr)	26	White	Female	Kind, smart, careful, thoughtful, patient

APPENDIX E
ILCS BASELINE DATA

Baseline ILCS scores

ILCS Data	One pre	two pre	three pre	four pre	five pre	six pre	sev pre	eight pre	nine pre	ten pre	Pre Av
SI1	2	2	1	2	1	2	2	2	3	2	1.9
SI2	4	2	4	3	4	4	3	3	2	2	3.1
SI3	3	3		4	4	4	3	3	3	4	3.444444
SIP1	4	4	4	3	3	4	4	4	3	3	3.6
SIP2	4	3	1	4	3	1	4	1	4	3	2.8
SIP3	4	2	3	3	3	4	2	4	3	4	3.2
CI1	3	3	2	2	3	4	3	3	3	3	2.9
CI2	4	4	4	2	3	4	2	3	4	3	3.3
CI3	4	2	1	2	3	2	4	1	4	2	2.5
CIP1	4	4	4	4	3	4	4	4	4	3	3.8
CIP2	4	2	1	2	3	2	3	2	3	2	2.4
CIP3	2	3	1	2	3	2	3	3	3	1	2.3
TIA1	3	2	3	3	3	4	3	4	3	3	3.1
TIA2	4	4	4	4		4	4	4	4	4	4
TIA3	4	3	2	2		1	2	3	3	3	2.555556
TIP1	3	2	4	4		2	1	4	4	4	3.111111
TIP2	4	4	1	4	4	4	4	4	4	4	3.7
TIP3	4	4	4	4	4	4	4	4	4	4	4
IA1	3	4	1	2	4	2	4	3	4	4	3.1
IA2	3	4	3	3		4	3	4	4	3	3.444444
IA3	4	4	3	4		4	3	4	4	3	3.666667
IP1	4	4	4	4	4	3	4	4	4	3	3.8
IP2	4	4	4	4	4	4	4	4	4	4	4
IP3	4	4	4	3	4	3	4	4	4	3	3.7
total	86	77	63	74	63	76	77	79	85	74	77.42222

APPENDIX F

ILCS POST-SEMINAR DATA AND COMPARISON

Individual ILCS Scores

ILCS Data	One pre	One post	two pre	two post	three pre	Three post	four pre	four post	five pre	five post	six pre	six post	sev pre	sev post	eight pre	eight post	nine pre	nine post	ten pre	ten post	Pre Av
S11	2		2		1		2		1		2		2		2		3		2		1.9
S12	4		2		4		3		4		4		3		3		2		2		3.1
S13	3		3				4		4		4		3		3		3		4		3.444444
SIP1	4		4		4		3		3		4		4		4		3		3		3.6
SIP2	4		3		1		4		3		1		4		1		4		3		2.8
SIP3	4		2		3		3		3		4		2		4		3		4		3.2
C11	3		3		2		2		3		4		3		3		3		3		2.9
C12	4		4		4		2		3		4		2		3		4		3		3.3
C13	4		2		1		2		3		2		4		1		4		2		2.5
CIP1	4		4		4		4		3		4		4		4		4		3		3.8
CIP2	4		2		1		2		3		2		3		2		3		2		2.4
CIP3	2		3		1		2		3		2		3		3		3		1		2.3
TIA1	3		2		3		3		3		4		3		4		3		3		3.1
TIA2	4		4		4		4				4		4		4		4		4		4
TIA3	4		3		2		2				1		2		3		3		3		2.555556
TIP1	3		2		4		4				2		1		4		4		4		3.111111
TIP2	4		4		1		4		4		4		4		4		4		4		3.7
TIP3	4		4		4		4		4		4		4		4		4		4		4
IA1	3		4		1		2		4		2		4		3		4		4		3.1
IA2	3		4		3		3		3		4		3		4		4		3		3.444444
IA3	4		4		3		4				4		3		4		4		3		3.666667
IP1	4		4		4		4		4		3		4		4		4		3		3.8
IP2	4		4		4		4		4		4		4		4		4		4		4
IP3	4		4		4		3		4		3		4		4		4		3		3.7
total	86		77		63		74		63		76		77		79		85		74		77.42222
ILCS Data	1 post		2 post		3 post		4 post		5 post		6 post		7 post		8 post		9 post		10 post		post av
S11	3		3		4		1		3		3		3		3		4		3		3
S12	4		2		4		2		2		4		2		4		4		2		3
S13	4		4		4		4		4		4		4		4		4		3		3.9
SIP1	4		4		4		3		3		4		4		4		4		4		3.6
SIP2	4		4		4		4		4		4		4		4		2		4		3.8
SIP3	4		2		3		4		2		4		3		3		3		4		3.3
C11	4		3		4		3		3		4		3		3		3		4		3.4
C12	4		4		4		2		2		4		4		4		2		4		3.3
C13	4		3		4		2		2		2		3		4		4		2		3
CIP1	4		4		4		4		4		4		4		4		4		4		3.8
CIP2	3		3		3		2		3		3		3		3		4		3		2.9
CIP3	2		3		3		2		3		3		3		3		3		3		2.7
TIA1	4		3		4		2				4		4		4		4		3		3.444444
TIA2	4		4		3		2				4		4		4		4		4		3.666667
TIA3	4		3		3		4				4		4		4		4		4		3.777778
TIP1	4		3		3		4		3		4		4		4		4		4		3.7
TIP2	4		4		4		4		3		4		4		4		3		4		3.8
TIP3	4		4		3		2		4		3		4		4		4		4		3.6
IA1	4		4		4		3		4		3		4		4		3		4		3.7
IA2	3		4		3		4		4		4		3		4		4		4		3.7
IA3	4		4		4		4		4		4		4		4		4		4		4
IP1	4		4		4		2		4		4		4		4		4		4		3.8
IP2	4		4		4		4		4		4		4		4		4		4		4
IP3	4		4		4		3		4		4		4		4		4		4		3.9
total	91		84		86		73		69		89		87		84		93		81		84.78889
pre	86		77		63		74		63		76		77		79		85		74		

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